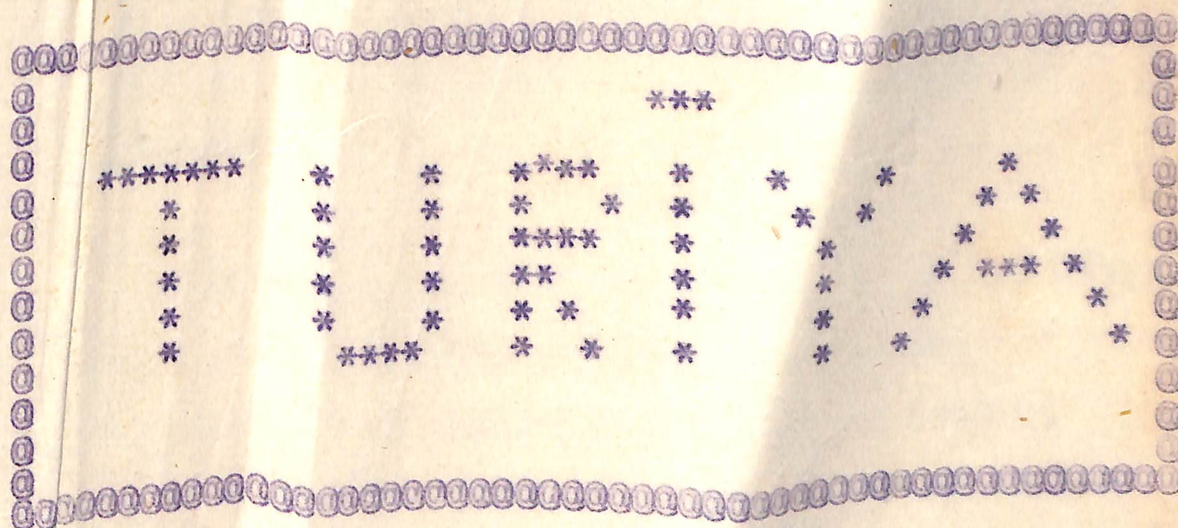
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त्रिखा, ज०क०
तूरीय ॥ पी०एच०डी० के लिए शोध प्रबंध ॥
२२० पृ० ॥ ३२ पं० प्र०पृ०

शोध प्रबन्ध (हं०लि० रजि०में)


TURĪYA


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* P R E F A C E *

'Turīya was approved as a subject for the Ph.D., by the Panjab University Lahore. In fact, as suggested by a friend I had already commenced the thesis on 12th August 1946, the Ṛṣi Tarpiṇī day, when Ṛṣis of Bṛhadāraṇyaka Upaniṣad are remembered for the tradition of Supreme Knowledge handed down by them to the generations of India. The thesis was developed upon the thoughts of the Upaniṣads.

It was under the wise guidance of Dr: Sūrya Kānta , M.A., D.Litt, Officier d'Academie (Franchise) of Oriental College, Jullundur, that much of the central thought is based on the Vedic texts. The idea of Turīya has been traced down to the Hindi writers like Goswāmi Tulsidas and Guru Nānaka.

The word 'Turīya' is used here in the sense in which it is used by Paul Deussen in his 'Philosophy and Religion of India'. The word is masculine and though often used as an adjective by the Yoga writers, is used here as a substantive. It stands for the Soul - Consciousness, or even for the Soul. It is at once synonymous with the Supreme Being and the Supreme Knowledge.

I have given the Sanskrit texts of the quotations from the Vedas, Pātañjali's Yoga Sutras and Gītā for ready references, and for presenting the original in support of the meanings derived. Other quotations are in English translation, for, the entire mass of Sanskrit quotations would have made the thesis unnecessarily voluminous.

My heartiest thanks are due to Dr: Sūrya Kānta without whose constructive suggestions and scholarly guidance the subject could not be presented as it is.

Amritsar. Jugal Kishore Trikha.

Dated: 6.10.49.

C O N T E N T S.

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*** CHAPTER III ***

I

Union with the Soul-State through Knowledge. 71-98.

* CHAPTER IV *

* CHAPTER V *

ABBREVIATIONS.

A.V.	Atharva-Veda.
Aitt:Up: . .	Aitareya Upaniṣad.
Br:Up: . . .	Bṛhadāraṇyaka Upaniṣad.
Ch:Up: . . .	Chāndogya Upaniṣad.
Pr:Up: . . .	Praśna Upaniṣad.
R.V.	Ṛg Veda.
Śvet:Up: . .	Śvetāśva-tara Upaniṣad.
S.V.	Sāma Veda.
Taitt:Up: . .	Taittirīy-a Upaniṣad.
V.S.	Vājasaneya Saṁhitā.

INTRODUCTION.

Man has everywhere been fond of speculation. Inquiries into the nature of the Invisible behind the visible, and into the Spirit behind the world of engrossing matter have been made by all branches of human race. But, whereas, flights of thought into the heights of Truth and pure knowledge have, often, been hampered by man's acceptance of superstitions and ready made explanations handed down by his primeval ancestors, in some great epochs at least, in countries like Greece and India, speculation has been carried on to its purely philosophic planes, and attempts to unravel the mystery of man and the forces ruling over him, have been purely judicial and penetrating. Even in Greece, where Reason reached its perfection in the reflections of Plato, as for instance, in his conception of the 'Good', thought has not soared above its mundane plane, for, over its intellectual purity hovered the pagan gods which being creations of purely aesthetic instinct revelling in beauties of Nature, could display no rainbow glories of pure Transcendence for the contemplative man to be led on to the bright realm of Supreme Knowledge.

In India, alone, intellect has drunk at the fountain of Absolute Truth, for even to this day, thought in India has never completely turned away from the perennial inspiraion of the Vedas, the oldest spiritual literature of man. Unflinching devotion to the Vedas has saved Indian mind, even through the

darkest periods of history, from being lost in the ignorance of primitive beliefs that dominate popular thinking in other countries. The Cult of Absolute Knowledge has never died here, and flowering of our thought has been mostly on the traditions of the Vedas.

Antiquity of her great culture has been another factor in keeping Indian Philosophy in contact with the highest Truth as discovered in the earliest dawn of spiritual Civilisation. Time that looms in the darkness of our prehistoric perspective is so much anterior to the dawn of life and civilization elsewhere that whereas, thought in other countries has been left immature at any stage of evolution, when some unforeseen catastrophies shattered the structure of life as developed then, in India, it has been perfected through ages of growth and decay, and through risings and settings of glorious epochs.

Success of Philosophy lies in giving threadbare solutions of the mysteries that surround man. From the darkest cave of the heart to the highest luminary, Indian mind has been striving to know the things as they are. Reflections that, on the surface, appear to belong to the childhood of human race, and are worded as simply as they rose in the mind of the early man, ~~as~~ are, in fact, replete with the thought-provoking wisdom of the seers who laid the foundation of Philosophy by declaring Truth as the highest wisdom, and man as the image[1] of the

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1. R.V. I.164.20

Supreme Being, and Knowledge as the Seat of Life.

Such conceptions have raised the thinking of India to the purity of Absolute Truth. The Vedas are overflowing with prayers for Knowledge and Light; and the hymn to the Goddess of Learning evlogizes Knowledge as the 'Mover' of all cosmic forces! The greatest contribution of the Vedas to the thought of the succeeding generations is the conception of Unity. There is only One Being Who appears as many. This Being is the witness and manifestor of all and pervades all that is seen, heard, or imagined. This is the Supreme Soul, of the Nature of light and Knowledge. Yaska the oldest known commentator of the Vedas, explaining the nature of Vedie Gods, writes-[2]

"There are three deities only, say the etymologists!

i. Agni whose sphere is earth;

ii. Vāyu or Indra whose sphere is atmosphere;

iii. The sun whose sphere is heaven "

and further quoting

"Agni should be solicited by seers, old as well as new, he shall bring the gods here.[3] Yāska comments "May Agni, who should be solicited (should be worshipped) by older seers as well as by us, who are the younger ones, bring the gods to this place. He (the student) should not think that Agni refers to this (terrestrial fire) only. The two higher luminaries (lighting and the sun) are called Agni also. With reference to this (the following stanza refers to the Agni of the middle region:

2. Nirukta 7.5 Translation by Dr. Laksmana Svarūp P. 115

3. R.V. I.1.2

2 (Here ends the sixteenth section)

"Let them procure Angni like beautiful and smiling maidens of the same mind. Let the streams of clarified butter be united with fuel; enjoying them the god, who has all created beings as his property is gratified".[4]

"The wave rich in honey, has risen from the ocean. This is regarded as referring to the Sun. (X.R.V.IV.58.1) 'He rises indeed from the ocean and from the waters.' This is the Brāhmana quotation. Moreover there is a Brāhmana passage. Agni is all the deities. The stanza following the present one explains it more clearly.

(Here ends the seventhenth section)

"They call Agni, Indra, Mitra and Varuna (they) also (say) that he is the dwine Garutmān of beautiful wings. The sages speak of him who is one, in various ways; they call him Agni, Yama, Mātarisvān.[5] The Wise speak of this very Agni (and) the great self, in various ways, as Indra Mitra, Varuna, Agni and the divine Garutmān. Divine born in heaven. Garutmān is (so called because) he is praised or whose soul is mighty, or whose soul is great. He to whom the hymn is addressed and the oblation is offered, is this very (terrestrial) Agni. These two higher luminaries receive (praise and oblations) under this appellation incidentally only."[6]

This is One, of the nature of Agni, or the Self interpreted with reference to the Soul is the Supreme State of Knowledge. The idea that there is the Supreme State of Knowledge and Being which is Absolutely pure and above the limitations of these

4. R.V. IV 58.8; V.S. 17.96
5. R.V. I. 164.46
6. Nirukta 7.18.

times and three regions-which idea was so prominent in the times of the seers of the Upanisads-was not wanting in the Vedas themselves .for Yāska in interpreting certain mantras records the views of those who believed in Gods , as also of those who interpret these mantras as reminiscient of history and also view of the mystics who interpret these same mantras in terms of pursuit of the Absolute who is highest and beyond perceptions of senses; and is unknowable by intellect of man. Thus we have : "Where birds of beautiful wings vigilantly invoke the portion of immortality with knowledge. The lord, the guardian of the entire universe, he the wise one, here approached me, the immature"7.

Explaining this Yaska writes: "where (birds) of beautiful wings i.e. the rays of the sun falling in a beautiful manner invoke i.e. move towards the portion of immortality; i.e. of water with consciousness (i.e. "they fall on a bright object which is quite free from darkness, or they shine when they fall" Durgā). The lord the guardian of all created beings i.e. the sun; he the wise one here approached me, the immature one. Wise having intelligence. Immature that is, one who is to be matured. The sun is, called as of mature wisdom in the description of the Upanisad. This is with regard to the deity.

Now about the self. where (the birds) of beautiful wings i.e. the senses, easily going

7 R.V. I. 164.21 A.V. 9.9.22

as stray, vigilantly invoke i.e. move towards, the portion of immortality i.e. of knowledge with consciousness. The lord, the guardian of all senses i.e. the soul, he the wise one, here approached me, the immature. Wise having intelligence. Immature i.e. one who is to be matured. The soul is of mature wisdom, describes the characteristic of the soul". 8
At another place explaining the God Viśvakarman in the mantra 9 Yāska writes: " Viśvakarman is of a penetrating mind, pervading, creator, disposer, and the most supreme beholder of beings. The objects of their desire i.e. objects which are loved or sought after, or approached, or thought about, or aimed at. They rejoice with waters where those seven seers i.e. luminaries. Beyond them is the sun. In him (the sun) they (the luminaries) become one. This is with reference to the deity.

"Now with reference to the soul 'Viśvakaramn is of of a penetrating mind, pervading, creator, disposer, and the most supreme manifestor of the senses. The objects of worship of these (senses) i.e. objects desired, or sought after, or approached, or thought about, or aimed at. They rejoice together with food where those seven seers i.e. the senses. Beyond them is the soul. In him (the soul) they (senses) become one. This expounds the course of the life of the soul. With reference to it they relate a legend. Viśvakaramn, the son of Bhuvana, sacrificed even the self in the end. This is indicated by the following stanza:-

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8. Nirukta 3.12. P.46 Dr. Swarup's Translation.
9. Viśvakaramā Vimanā advihāya vidhātā Paramota sandrk/ tesāmistāni sa misāmadanti yatrā saptarsīn para ekamāhuḥ (R.V. ~~VIII.3.2.~~ X.82.2
'Viśvakarman is segacious mighty creator, disposes and supreme beholder. The objects of their desire rejoice together with food, where beyond the seven seers, they declare (only) one to exist." (Nirukta P162) Nirukta 10.25

x dhātā

Who sacrificed all these created beings. The the following stanza explains it more explicitly "O Visvakarma, growing with oblation, thyself sacrifice, earth and heaven. On both sides let other men be stupefied." 10

Thus in the Vedas, there is a ~~designe~~ definite conception of the Supreme State. This Supreme State pervades every thing as light or knowledge pervades every object, or as water pervade every region. At the same time this Supreme state is far beyond the senses, the instruments of knowledge, or beyond all luminaries, the instrument of manifestation. In this Supreme State all senses and luminaries become one. This is the portion of Immortality invoked by knowledge. This is the culmination of all desires and objects thought of or aimed at; This is the Eternal Principle. This is the Absolute Truth.

This, One, is the subject of the present thesis. This is called Turīya, the Fourth, for various reasons that will be discussed at length in different chapters.

Human intellect is finite, in reflecting upon the Infinite it marks its ascents with grades. Even at the highest when it transcends all stages of finitude, and becomes one with the Infinite, it has to be regarded as having reached the last and highest grade, the highest, of course as defined with respect to our finite measures. This highest grade, which marks the end of all grades is the 'Fourth' in the Vedic or post-vedic mystic ~~philosophy.~~ XXXXXXXXXX

10. R.V. X 81.6. ~~6 S.V. 2.939~~, V.S. 17.22 Nirukta 10.26

philosophy.

This is clearly seen in some of the hymns of the Vedas; as for instance:-

"So mighty ishis greatness; yea, greater than thisis Purusha. All creatures are one-fourth of him, three-fourths eternal life in heaven"

"With three-fourths Purusha wen t up: one-fourth of him again was here. Thence he strode out to every side over what eats not and what eats." *11

Thus the three worlds earth, mid-region and the heaven are manifestation of only a quarter of the Supreme Being of four quarters. That which remains unknowable and unmanifested is much larger portion forming the three other quarters of the Supreme Spirit. The manifested quarter is the existence as experienced through the three conditions of waking, dreaming and deep sleep, while the unknowable three quarters form the Transcendental Being that is far above these three worlds as their cause and is known as Turiya, the fourth. *11A

To the naked eye, out of these four quarters, the first quarter forming

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*11 Etāvānasya mahimāto jyāyamśca Puruṣa
Pādo - asya viśvā bhūtāni tripadasyāmṛtam divi.
Tripadūrdhva udait Puruṣa pādo - syehabhavat punaḥ
Tato viśvaṅ vyākramat saśnanaśane bhi.
"R.V. X.90.3-4."

*11A "He who sees with the eye, and he who moves in dreams, He who is deep asleep, and he who is beyond the deep sleeper -
These are a person's four ditinct conditions. Of these the fourth (turya)is greater (than the rest)."
"In the three a quarter Brahma moves;
A three-quarter, in the last.
For the sake of experiencing the true and the false, The Great Ātman (Soul, Self) has a dual nature.-Yea, the Great Ātman has a dual nature"
Maitri Up: VII.11.(7-8).

the world of ~~gross~~ objects is alone visible. The lost is the Absolute state of the Being as it is in itself and as such is the Hidden or the Unknowable. Corresponding to these four quarters of the Supreme Being are the four grades of the Speech or the Creative Energy, the three grades of which are hidden from the common mind like the three higher grades of the Supreme Being. The last or the fourth, men know and speak.

"Speech has been measured out in four divisions the Brāhmans, who have understanding know them. Three kept in close concealment cause no motion, of speech men speak only the fourth division".12. What is 'fourth' with respect of the Mother-State of Creative Engergy is the first quarter with respect to ~~the~~ creatures born. Thus here Turīya which generally elsewhere is used for the highest is is here used for the first grade. It endorses, still, however, the idea that the four-grades perfection was deeprooted in the Vedic seers' mind.

As with this Creative speech, so with the Supreme Know ledge symbolized as Gayatri,

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12. Catvāri Vāk parimita padāni tāni vidur brāhmaṇā ye manīṣinah Guhā trīni mihita nengayánti Turiyam Vāco manusyā vadanti- ~~Catvari~~ R.V. I. 164.45

"Now its adoration, Gayatri, thou art one-footed two footed, three footed, four-footed, and without a foot, for thou art of no foot (grade) Salutations to thy fourth foot, which sheds light over all and is beyond darkness. May the other one, the enemy, not attain his goal".*13

Thus the idea of the fourth as the highest aspect of Supremeness is self-evident here. This Turiya is beyond the three worlds and beyond all that can be desired. Thisis the One, where many find their rest. This is the Supreme Knowledge. The verse preceding the above, makes it still clearer.

"If one should receive these three worlds full, he would receive that first line of it (i.e. the Gāyatri). If one should receive as much as is this threefold knowledge, he would receive that second line of it. If one should receive as much as three is breathing here, he would receive that third line of it. But that fourth (turīya), sightly foot, the one above-the-darksome, who glows yonder, is not obtainable by anyone whatsoever. Whence, pray, would one receive so much." *14

The cult of Turiya is the pursuit of this highest grade of existence or knowledge

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*13 Tasyā upasthānam Gāyatrasyekapadi dvipadi, tripadi, catuṣpadyapadasi na hi padyase Namste Turīyāya darśatāya padāya parorajse sāvdomaprāpt. "Br.Up: V.14.7."

*14 Br. Up: V.14.6.

Such a cult has been inspired by the seers ~~themsel~~ themselves amongst the purest one. The final aim of man has been often declred to find this 'hidden' state of Being. The Sun and the other luminaries are ever receiving their light from this source of all Lights, the fourth foot "Desiring what shines the Sun, the celestial Fire, and desiring to reach what goal ever blows on the wind; Where ~~x~~ all are moving to tell us what is that Reality?" 15

The answer to this is "The Sun, and the Moon which ~~end~~ ever grows new, are the two eyes and the fire is the mouth. That Great Being is adorable." 16.

This is evidently in One light which is the Source of three Lights, the Sun, the Moon and the fire. This same Being in its Supremeness is the subject of Inquiry in the Brahm Sutra, and is the Supreme goal beyond the three stages of yogic culti~~vati~~vation, namely as dhārna, dhyāna, and smādhi. This is the dearest object of all desires. This is the self which is to be realzed by the wisest in their meditations.

"O, Maitraiyi, Self alone is to be perceived, to be heard, to be reflected on, and to be established. By perceiving ,knowing by realizing and establishing the One alone, all else is known." 17.

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15. A.V. 10.7.4 16. A.V. 10.7.33.
17. Br. Up 2.4.5.

This idea of Turiya was, not left isolated in the mystics philosophical literature only. It must indeed have been popularized in the idiom of the life which the Vedic seer had generated about himself. We find this conception translated in concrete symbols as the Fire[18], the Universal Sacrifice[19], the High Priest[20], The Lord of Speech[21], the Transcendental Being[22] the Supreme Hymn[23], Law and Truth[24], the Supreme Maker[25], and the like.

18. 'Agni' as in Katha Up. 1.1. 13-14. R.V. 1.1.1 vide by Yaska on R.V. 1.1.2- Nirukta 7.5.
19. 'Sarvamedha' Yajña; Yaska 10.26
20. Purohita R.V. 1.1.1. Angirasa R.V. X 67.2
21. Brhaspati R.V. X, 67.
22. 'Para' Yaska 10.26
23. 'Dhiyam' R.V. X 67.1
24. 'Rta' R.V. X 67.2 and X 190.1
25. 'Tvasta' R.V. X 82.25.

CHAPTER I.

REFERENCES OF TURĪYA IN THE VEDIC LITERATURE.

Turīya literally means the 'Fourth' [1]. The word has been used in various contexts in this sense in the vedic and the Brāhmanical literature[2]. Yet it expresses something more than the mere 'fourth' position or 'grade', for wherever the word occurs, 'gradations' or 'divisions' end at the fourth, implying that the idea of completeness was associated with the idea of the fourth; especially when this fourth was denoted by the word Turīyam. The idea may have originated with the Aryans in their close association with the Bull* the quadruped on which they mainly depended. Or it may have been born in the early seers' mind through their contemplation on the Highest State of Purity symbolized in the sky graded into four quarters. The word Turīya, however, in the mystic philosophies of India has stood for the highest ~~grade that~~ qualification of the unqualified

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* Indra or God is called the Bull in various hymns e.g. A.V.20. 47,1 A.V. 20.70. 12,14; R.V. I. 7,6,8.

1. 'Yadvai Caturtham tatturīyam' Śat Br.5.24.13
2. 'Turīyam Vāco Manusyah Vadanti' R.V.I.164.45 Śat Br.4.1.4.16 (for translation see Max Muller's Sacred Book of the East Vol.26. Pag 268) Somah Prathamo Vivide gandharvo vivide Uttarah: Tṛtiyo Agniste Patisturīyo ham manusyaja iti: Kāṭhaka Gṛhya Sutra 25.22 by Dr. William Calland... D.A.V.College Sanskrit Series/

R.V. X 85.40.

together.[6] Turīya is the ever-stretched vision of this first state.

In Turīya, knowledge is at once the productive Engrgy: In it the creative impulse is of the nature of that primeval sacrifice which lives through all acts of creation carried down from man to man in all ages.[7] It is the seed of life[8], set afloat on the unfathomed waters that fill the three regions. It is the Divinity that is ever at work with ~~the~~ thousand faces, ~~the~~ thousand eyes and thousand arms[9].

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6. Nāsadāsinno Sadāsīttadānīm nāsidrajo navyoma paro Yat/ Kimāvarīvah kuha kasya śarmannambhah kimāsīdgahanam gambhīram//
Na mṛtyurāsīdamṛtam na tarhi na rātryā ahna āsīt prakelah
Ānidavātam svadhyā tadekam tasmāddhanyanna parah kim ca nāsa 11 R.V. X 129; 1-2
"There was not non-existence nor existence, there was no realm of air, no sky beyond it, what covered it and where? What gave shelter? Death was not there, nor there was aught immortal no sign w as there, the day's and night's divider The One thing, breath less, breathed by its own nature, apart from it was nothing whatever."
7. Ya imā viśvā bhuvanāni juhudr sir hotā nayasidat pitā nah/ sa āśisa dravinamichhmā-nah prathamachhodavrām ā viveśa.
"He who sate down as Hotar- Priest, the Rsi, Our father, offering up all things existing. He seeking through his wist a great possession came among men on earth as archetype." R.V.X 81.1
8. Paro divā parā enā prihivyā paro devebhirasurai rbhir Yadasti Kam svidgarbham prathamam dadhra āpo Yatra devāh samapaśyat viśve.
"That which is earlier than this earth and heaven befor the Asuras and Gods had being- What was that germ primeval which the waters received where all the Gods were seen together." R.V. X 82.5

A

As absolute, it is indeed the 'fourth', but it is also the other three quarters for it sustains them all. It is the Design that pervades even the first that is ever shaping out into the manifested world from its subtler and the causal or formless states, which are its two other quarters not known to the naked eye. It rises into the state of pure knowledge or speech as the fourth and thus is unknowable, for it is above the speech that names. As such, it is adored by the names of the Supreme Spirit[10], the

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9. Viśvataścakṣurut Viśvatomukho viśvatobāhurut viśvataspāt/ Saṁ bahubhyāṁ dhamati sa pattrair dyāvā bhūmiṁ janyandeva ekaḥ.
"He who hath eyes on all sides round about him a mouth on all sides, arms and feet on all sides, arms and feet on all sides.
He the sole God, producing earth and heaven, Wieldeth them with his arms as wings together."

R.V. X 81.3

10. R.V. X 90. 3-4 (As quoted in Introduction)
V.S. 31, 3-4

Divine Architect[*11], Speech[*12], Universal Knowledge[*13].

*11. Tvaṣṭā turiya adbhuta Indrāgni Puṣṭi Vardhanā
Dvipada Chanda indriyamukṣā gaurna Vayo dadhuḥ.
"The Divine Architect of wondrous powers, the Supreme (Turīyo), Indragni furtherer of weal may grant dvipada metre the organs, the milch cow and long life to us."
V.S.20-21 and also Vak R.V.I.164.45 (quoted in the Introduction).

*12 Śivāsta ekā aśivasta ekah
Sarvā Vibharṣi Sumanasyamānaḥ
Tisro Vāco nihitā antarasmin
tāsām ekā vi papātānu ghoṣam.

"Some speeches are benign, and others are harmful. Listen to all these cheerfully. Three grades of speech are hidden, behind the speech heard and one only appears as word of various sounds."
A.V. VII.44.1.

*13 Agniṣomāvadadhur Ya Turīyāsīda
Yajñasya pakṣā+vṛṣyaḥ kalpayantaḥ
Gāyatrīm triṣṭubhaṁ Jagatimanuṣṭubhaṁ
vṛhadārki yajmānāya svarabharantīm.
"By meditating on Agni and Soma as the two wings of the sacrifice, the seers attain to the Supreme adorable state which holds for the worshipper, all the metres l+ike Gāyatri Triṣṭubha Jagati and Anuṣṭubha, and which is the highest (Turīya) state of consciousness."
A.V. VIII.9.14.

Holy Hymn*13A and the first Metre.*14

As Supreme it is that which is in the highest heaven and in the dark cave --- the heart of man. In this Hidden all the quarters as all the worlds become one. Those who discover

*13A Imām dhiyām Saptaśirṣṇīm pītā na
ṛta prajātām bṛhatīmavindat
Turīyam Savijjanayadviśva Janyo-
Ayāsya ukthamendraya Śamsan.

"This holy hymn (state of Knowledge) sublime and seven headed (holding Knowledge contained in all the seven metres) spring from eternal law, our sire discovered Ayāsya, friend of all men, hath engendered the Fourth hymn, as he sang his laud to Indra."

R.V. X.67.1.

(Turīya, according to Griffith here is fourth, or extending to all four sides mighty).

*14 Gāyatri in Br. Up: V.14.17 (as quoted in Introduction).

it, rise to be father of humanity.[15]

15. Venastat pasyat parmam guha yad
yatra visvam bhavatyekarupam
Idam prisniraduhajjaya manah
svarvido abhyanusata brah.
A.V. 2.1.1
V.S. 32. 8

The Supreme being which is hidden in the Cave, in whom the whole universe enters and becomes one, is perceived by thewise. He is perceived when the specked cow (speech) is milked. The sages adore the source of all lights as soon as perceived."

And also

Pra tad vocedamrtasya vidvan
gandharvo dham parmam guhayat
Trini padani nihita guhasya
Yastani veda Sa pituspitasat.

A.V. 2.1.2
V.S. 32.9

And

"The wise singer sings the ~~xxxxx~~ praise of the Immortal Holder of all, of Him Who is supreme and hidden from all. Whosoever knows the three hidden quarters of his, becomes father of fathers."

For this Supreme Knowledge is not different from the Highest Law, observing which Angirasa attained the 'Turīya pada' - the Father state of all[*16] and Gods attained the highest heaven. Thus in this state of consciousness, Speech or Knowledge and Existence are One; and this is indeed so, for existence is only an inference from Consciousness. 'I think, therefore, I am'[17] is our experience of existence. In the same way, functions of creation, preservation and destruction which all the three proofs of Eternal Existence may be located only in the Supreme Consciousness(or

*16 Ṛtaṁ Śamsanta ṛju didhyānā divas putrāso
~~xxx~~ asurasya dhīrāḥ
Vipraṁ padam Angirāso dadhānā yajnāsya
dhāma prathamaṁ mananta.
"Thinking aright, praising eternal Order, the sons of Dyaus, the Asura, those heroes. Angirasas holding the rank of sages, first honoured sacrifices' holy statute."
R.V. X.67.2.

And
Yajñena Yajñamjayanta devāstāni
dharmāni prathmānyāsan
Te ha nākam mahimānaḥ
Sacanta Yatra purve sādhyaḥ santi devāḥ.
"Gods sacrificing sacrificedthe victim. These were the earliest holy ordinances. The mighty ones attained the height of heaven. There where the Sādhyas, Gods of old are dwelling."
R.V.X.90.16 V.S.21.16.

*17 'Cogite ergo Sum' -'I doubt therefore I am.' (Descartes).

or the Supreme Mind[*18], which is the seat and instrument of the Supreme Consciousness like the individual mind which is the seat and instrument of the individual Consciousness. This consciousness working through mind expresses itself as knowledge, and when this knowledge rises above the planes of the knower, the knowing and the known, and is only the knowledge absolute, it is once more the principles of pure consciousness.

It is for this reason that the Supreme Being in creative phase and as endowed with Mind, is represented as the Spirit of Knowledge from whose mouth and body and hair fall the hymns of the different Vedas.[*19]

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*18 Mighty in mind power is Viśvakaraman
Maker, Disposer and most lofty presence, Their
offerings joy in rich juice, where they Value
One, only One, beyond the seven Rsis.
R.V. X. ~~90~~ 82.2.
(Also quoted in original with Dr: Svarups
translation in the Introduction).

*19 V.S. 34.4. and also --
Yasmādṛco apātaksan Yajuryasmād apākaṣan
Sāmāni Yasya lomānyatharvāngiraso Mukham
Skambham taṁ brūhi Katmaḥ Svidevasaḥ.
"From whom fell the Rg. Veda, and from whom appeared the Yajurveda, whose hair on the body are hymns of the Sāma Veda, whose mouth is the Atharva Veda of Angirasa, of that spirit Skambhah, tell me what is that."
A.V. X.7.20.

This unity of the Supreme Being and Supreme consciousness is the basis of the pursuit of Turiya as a Cult. Through all ages and under influence of various pholosophical schools, Indian mystics have been vigorously devoted to cultivation of this state which raised them above the sloughs of ignorance and bonds of mortality. This alone is the inherent greatness of Indian culture, that even the pleasures and comforts of life were abundant and so passionately cherished, the average mind usually indolent and lethargic due to the country's climate, the most rigorous courses of discipline like the Yoga and Haṭha-yoga were practised here even by the princes, and greatest autocrats were willing to renounce their kingdoms and retire to forests on the slightest indication of approaching weakness on old age.

It will not be going too far to say that whatever was known to be the nucleus of life and power was adored as knowledge, Speech or Consciousness. Thus vital breath[20] was itself regarded as the Lord of speech[21] as it rose and fell with the sound known by the mystics as Praṇava or Haṁsa. The Sun as the source of all life was too worshipped as the fountain

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20. Prāṇo Vācaspati 'Vital breath is the lord of speech' Śat.Br. 6.3.1.19

21. Prajāpatirvai Vācaspati "Prajapati is indeed the Lord of Speech." Śat Br. 7.1.1.19

22. Vāg iti Sarvaidevāh 'Speech is what all the Gods are." Taitt Br. 1.9.2

of all speech and the spring of consciousness. In fact all godhood was ascribed to speech alone, and even the task of creaion as symbolized in the sacrifice was also knwon as speech. The Upniṣada declare the Supreme Being to be knowledge Infinite.[24]

In Brahm Sutra, the Supreme Being is adored as the cause of origin, existence and dissolution of the world, for its being the source of all knowledge which has come down to man in the form of Vedas.[25] In defining God, Pātañjli adores His Supreme Knowledge by virtues of which He is the Primeval Teacher of even the first teachers of the world[26] In Gitā[27] too, the Supreme existence is declared to be Supreme Knowledge and so is admitted

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23. Vāg vai Yajña 'Speech is indeed the sacrifice." Taitt Br. 5.24

24. Satyam Jñānmanantam Brahm. "Supreme Being is Truth and Infinite Knowledge." Taitt. Up. 2 .1

25. Śastra- Yoni tvāt 'For being the origin of knowledge.' Brahm Sutra 1.1.3

26. 'In this (Iśvara) the germ of omniscience is at its utmost perfection' and 'Teacher of the prival sags also as (with him) there is no limitation by time."
Yoga Pat.1.25.26

27. Gīta 10.22

by the various puranas.[28]

It is to this idea of unity that we attribute the most popular conception of the Supreme Being, namely the Sat-cit-ānand, or the Existence, Consciousness and Bliss, in the later religious thought of India. The word 'S at' names the Supreme Being as the Reality which has for its definition the word 'Cit' and which has Bliss as its inherent nature for this Consciousness when grounded in its purity is free from reflections of any idea, whatsoever, of the nature of pleasure or pain. This Unity of Existence, Consciousness and Bliss is discussed at length in Sūrya Gita,[29] a later vedantic work, in which the spirit in the S un, describes his supreme Nature to the Seven Seers.

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28. We meditate on the Divine Power, as the Principle of Consciousness in all beings and as the primeval knowledge. May that spirit direct our intellect.

Devi Bhāgavata 1.1.1

and

" The Supreme Power, when pleased, grants liberation, for she is the Ancient, the Supreme Knowledge and the way of liberation".

Mārkandeya Purāna,
Durgā Saptaśati 1.58.

29. According to Bal-Ganga Dhar Tilak this Sūrya Gita is taken from a Vedantic work 'Guru-Janan Vasistha- tattva- sārāyana, in which it forms the first five chapters of the third quarter of Karma Kānda.

As such Turīya is pursued as Turīya proper, the Fourth plane of consciousness and the life Absolute. The other three planes are marked with duality and touched with ignorance for these are wholly or partially manifested, and ~~mim~~ manifestation is always limited by imperfection. Even when Turīya is all these four feet at one, as Pure knowledge it has been the goal of all wise seers, for it alone is the ~~Hidden~~ Supreme Bliss[30].

In the Vedas the Seers prayed for the threefold life-activity which they thought to be attainable by man. This threefold life was speech, Mind and Life.[31] These three were associated with a quarter only of the Supreme Puruṣa, including at once, Life as it is manifested, the Subtle state of things as they shape in the Creators' Mind and the knowledge as the knowing agent without any relation to the objects known. Turīya is the Knowledge beyond these three and thus the State of Absolute Oneness.

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*30 Ahamevāsmi Cidabhāvaḥ Sadbhavopi bhavāmyaham
Ānand bhāvarupenāpi ahamevāpi sattamaḥ
Ānand vyāpakatven dvyorevāsti cit Satoḥ
Sapastaṁ pramāṇaṁ etasmin prajñāstattva bubhutsvaḥ.

"I am Consciousness, and I am Existence; Bliss and O purest Ones. Bliss, O wise Seekers of Truth is due to the identity of consciousness and Existence. This is self evident."

Sūrya Gītā II.24.25.

*31 "May I obtain Ṛk. which is speech, Yajus which is mind, and Sāma which is Life."

V.S. 36.1.

The same threefold manifestations of the Supreme Reality are referred to as the objects of meditation. These three are within the scope of h uman intellect which can reflect on objects as known and faculties as instruments of knowing, and on the knower as such. The fourth is to be realized as the Transcendental Being from Whom all these three proceed, and Who is only of the nature of Light or Consciousness.*32 This is also the Puruṣa-bhāva or the soul-nature*33 for it pervades the entire Life. Knowledge of the other three conditions of life being pervaded by ignorance is Avidyā or the knowledge only of the Vedas whose field is limited upto these three. Realization of the soul-state alone is pure knowledge known as Vidyā by the seers. This is the vision of the Transcendental.

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*32 "Consciousness, as such, is invisible, and whatsoever is seen is matter (illumined by the consciousness of the seer). Consciousness shines by itself and nothing else can illumine it".

Devi Bhāgavata VII.32.12.

*33 Cida bhāvaḥ Pauruṣo bhāva sadbhāvaḥ prākṛtaḥ sa ca
Tayoḥ sarvatra sattvena xyxkxx vyāpaka-tvam hi citsatoḥ.

"Consciousness is my soul-nature, and existence is the material one."

Sūrya Gītā II.5.3.

Yet Turīya as Vidyā, the transcendental consciousness is not absolutely unrelated to the consciousness of the Immanent which is marked by Ignorance. It is rather the nature of Vidya to appear as Avidya in illumining the phenomena of time, place and action. As heat is the inherent nature of Fire, or as splendour is inseparable from the Moon, so Avidyā is of the nature of Immediate reflection of Vidyā on the characters and personalities of individuals. It is the Supreme Consciousness that works as the Divine forces of Volition, Emotion and Cognition represented by the Trinity of Śiva, Viṣṇu and Brahmā, and pervades all beings from Prajāpati down to insects, giving rise to the whole world of psychic experiences of beast, man and god. It is for this reason that Pure Knowledge or Speech is named as the cow from which the threefold worldly knowledge is milched.*34 To rise again to the Universal knowledge, from this worldly knowledge, one has to find the essence of the threefold Vedic knowledge and through knowing the essence rise to the Fatherly state of all.

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*34 "It is out of this Brahm, the Ancient knowledge that Agni, Vāyu and Ravi for the successful fulfilment of the world plan (Yajña) drew out the milk of the threefold knowledge of the Vedas."

Manu 1.23.

also cf. A.V. 2. 1-2 quoted above.

Thus there is an inherent unity of the Transcendental and the Immanent. It is for this reason that pursuit of both in their right places brings the ultimate good, and establishes one in the plane of Immortality from whence there is no coming back.[35] These are the two wings Agni and Soma of the Universal sacrifice, as mentioned in the Vedas, for Avidyā is the Fire, as it worships the Fire adjoined by the Vedas and Vidyā is the Soma, as it realizes the state of Immortality. With these two as wings, the Seers have soared to the state of Turīya in the highest heaven.[36]

These two are the tw o streams of life of the soul, the internal and the external w hich run parallel into the Ocean of fullness, where nothing is left wanting.

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35. "The one, who has realized Supreme Knowledge, swims across mortality w ith the help of Avidya and establishes himself in the region of Immortality with the help of Vidyā."
Isa. Up. 1.7 , V.S. 40.14.

36. A.V. 8.9.14. quoted above foot-note 13.

CHAPTER II.

TURIYA AS REFLECTED IN THE VEDIC CONCEPTION OF GODS.

With the realization of the Supremeness of the One as the cause of many, the Vedic seer had established the identity of his own self with the Supreme Being. For him both of these were manifestations of the same Unknown, Unborn Cosmic Energy.*1 While the individual self is guiding and upholding the senses, the mind and intellect in the micro-cosm, the Great Being is holding all great forces together in the macrocosm. In the Vedas,

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*1 Virāt. cf R.V. X 90; and also

Virād vā idamagra āsīt tasyā jātāyāḥ sarvam-
avibhediyamevedam bhaviṣyatīti
Sodākramat sā gārhpatye nyākramat.
Sodākramat sāhavanīye nyākramat.
Sodākramat sā dakṣiṇāgnau nyākramat. A.V.8.10.1,2,4,6.

"In the beginning there w-as only the Cosmic Energy. Everything feared Virat when manifested that She would become all that is the universe.
"This Virat rose above. She descended as life in the form of Household fire.
"She rose above. She descended as the heavenly life in the form of Fire that is invoked.
"She rose above. She descended as life in the form of southern Fire."

therefore, we find these two mentioned as birds of the same feather.*2 Like calves weaned by the same mother Cow,*3 these two feed, as it were, on the same Eternal Bliss, which is the spring of all life activities. The One within the human heart is associated with the pleasures and pains of life, while the other as the Transcendental Being is immured in His own Greatness. With realization of the

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*2 Dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ

pariṣasvajāte

Tayoranyaḥ pippalam svādavattyanasnannyo

abhicākaśiti.

Yatrā suparṇā amṛtasya bhāgamanimeṣaṁ

vidathābhisvaranti.

Ito viśvasya bhuvanasya gopāḥ sa mā dhīrāḥ

pākamatrā viveśa. R.V.I.164.20,21.

"Two Birds with fair wings, knit with bonds of friendship in the same sheltering tree, have found a refuge. One of the twain eats the sweet fig-trees fruitings, the other eating not regardeth only. Where those fine Birds hymn ceaselessly there portion of life eternal and the sacred synods. There is the Universes' mighty keeper, who, wise hath entered into me the simple."

*3 Kutastau jātau katamaḥ so ardhaḥ kasmāmllokāt

katamasyā pṛthivyāḥ

Vatsau virājāḥ saliādudaitāṁ tau tvā pṛcchāmi

kataraṇa dugdhā.

"From whence were born these two? What isthat highest Existence? From what sphere and from what earth? These two children were born out of the Cosmic Energy spread as waters. What calf is weaned from tha t Cow?"

A.V. VIII.9.1.

identity of the One w ith the other, the individual merges into the Universal, where the Created beings, the Creator and phenomena of creation are at once lost in the Supreme Light.

This Supreme Light dispels all shades of dualities. This is the establishment of the one, associated w-ith distinctions, into the Speechless plane, where the three extent grades of Speech uniting with the fourth are lost in the Nameless. This is Turīya for it is above the three-fold phenomena in which Eternity ever seems to express Herself. Here One is seen as One by the One.*4

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*4 Yo akrandyat salilam mahitvā
yonim kr̥tvā tribhujam śayānah
Vatsah kamadugho Virājah sa guhā
cakre tanvah parācai.
Yatrīṇi vrhanti yeṣam caturtham
viyunakti vācam
Brahmainad vidyāt tapsā vipaścid
yasminnekam yujyate yasminnekam

"Who stirred the pervading w-aters, and extending Himself lay as the Origin of the three-fold world; He weans all His wishes from the Supreme Cow, He created this manifold world in His Secret resort.
"By penance, the wise one, x who unites the one with the One and is absorbed in the One, by joining to the three extent grades of Speech, the fourth one, ~~he~~ should know the Supreme Being."
A.V. 8.9.2,3.
cf. A.V.8.9.14 quoted in Ch:I foot-note 13.

This ~~ix~~ realization was expressed through symbols of Truth and Knowledge. Turīya was named as the state of the Seer, for it is of the nature Light and Knowledge. It was known as the Bull, for it is the first mover that stirs Eternity into growth and decay. It was known as the Highest resort*5 of all, for it transcends all states which are only moving towards this as their consummation.

The Vedic seer had worshipped indeed the Concrete and Immediate in his sacrificial cults, but he never forgot the once revealed Absolute and transcendental which he had realized as the soul behind the phenomenal.

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*5 Eko gaurekam ṛṣirekaṁ dhāmaikdhaśiṣaḥ
Yakṣam pṛthivyāmekavṛdekartu nāti ricyate.

"One Bull, the One Seer, the One Resort, and upholder of all cosmic forces. The Adorable, the Changeless Season, the one that alone surrounds this earth, is the Ordainer. Nothing can surpass Him".

A.V.8.9.26.

He had worshipped Gods as symbols of that Eternal Light, and had called on them to grant him strength to rise to the original state of purity where he may come to the secret of his being in the Union of the two currents of the creative impulse rent apart as Soma and Agni or as Heaven and Earth.*6 This state of purity was synonymous with the state of the Origin of Eternal Law, the realm of King Varuṇa where bonds of sin lie broken.*7

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*6 Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devasya nāma

Ko no mahyā Aditaye punardāt pitraṁ ca dṛśeyaṁ mātraṁ ca

Agnervayaṁ prathamasyāmṛtānāṁ manāmahe cāru devasya nāma

Sa no mahyā Aditaye punardāt pitraṁ ca dṛśeyaṁ mātraṁ ca

"Who now is be what God among the Immortals of whose auspicious name we may bethink us?
Who shall to mighty Aditi restor us, that I may see my Father and my Mother?

"Agni the God the first among the Immortals,--
of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my Father and my Mother.

R.V. 1.24. 1,2.

*7 Abudhne Rājā Varuṇo vanasyordhvam stūpaṁ dadate putadakṣa

Nicinah sthurupari budhna esamasme antarnehetah ketanah syuh

Uduttamaṁ Varuṇa pāśaṁ asmad avādhamaṁ vimadhyamaṁ śrathāya
Athā vayamāditya vrate tavānāgaso
Aditaye syām. ~~svaha~~

"Varuna King, of hallowed might, sustaineth erect the Tree's stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden
"Loosen the bonds, O Varuna, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Āditya.

R.V. 1.24. 7,15.

The Vedic poet never lacked images of beauty and light to express his soul experiences. The Supreme Soul and the Individual Soul were ever uniting in his visions of the union of the Sun and the Moon on the closing night of the Lunar month - the night of perfect darkness. He had not failed to read in that union mergence of the ever changing ~~the~~ Lord of the seasons, into the Unchangable, the Lord of the year. This Night was also the close of all offerings; for the desires had been fulfilled and the quest of the seer was only the state of Fearlessness and Self-establishment. This State was the final Abode of Gods and the higher Gods, and it was the portion of Immortality that was sought here as the fruit of the Sacrifice. This was the State where the Soul had replaced the sacrificial Fire in the rituals of the Vedic Seer, and the oblations had been replaced by desires to be burnt. Here the doers of noble deeds attained to the Night of all duality overflowing with the essence of Supreme Knowledge. The seer could only wonder at and admire the myriads of life activities proceeding from this State of a sort of Non-existence of his own entity which had grown out of mind symbolized in the Moon.*8

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*8 cf. "Moon was born out of the Mind."
R.V. X, 90.13.

Turiya as Amāvasyā

He, therefore, realized the hidden and transcendental as the Source of all manifestations, and the Dark as the Spring of all lights. *9

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*9 Yat te devā akṛṇvan bhāgadheyamamāvāsye
samvasanto mahitvā
Tena no yajñam pipṛhi viśvāvāre rayi no
dhehi subhage suvīram.
Ahmevāsmya māvāsyāmāmā vasanti sukṛto
mayīme
Mayi devā ubhaye sādhyāścendra jyeṣṭhāh
samagacchanta sarve.
Āgan rātri saṅgamanī vasunāmurjam puṣṭam
vasvā veśayanti
Amāvasyāyai haviṣā vidhemorjam duhānā
paysā na āgan.
Amāvasye na tvadetānyanyo viśvā rupāni
paribhūrjajāna
Yatkāmāste juhumastanno astu vayam
syām patayo rayiṇām.
A.V. 7.79. 1-4.

"What share, due to your greatness, the Gods have given to thee. O thou, the Supreme Abode of all (the Supreme soul state). With that fill this Sacrifice (Soul), the Blessed one, the Choice of all, Grant us thou the wealth in the form of Noble Hero (The Liberated State of Fearlessness).
"I am the state of Union, (the dark night). By Me, and for Me alone, the doers of noble deeds are established together in Me. In Me come in harmony all Gods and the higher Gods with Indra as their Chief.
"The Night, wherein all the Wealthy Ones are established together, comes here. She bestows riches, growth, and energy. By offering oblation, may we obtain her Who grants the Nectar (Supreme Knowledge) and energy (Supreme Bliss).
"Thou pervadest everywhere. None other than thee can create mightily all these various forms. Desiring what (Supreme State) we sacrifice everything unto thee. May that be attained. May we be Lords of wealths."

cf. to Prajāpati in
R.V. X 121.10.

Turiya as Purnamāsi

With this understanding, values of life changed for him. What had been imagined as real here on this earth was soon recognized as ephemeral. What was considered as the Distant was now the seer's primeval home. He rose above the mists that covered the Transcendental from his sight. He saw the full effulgence of his native state as beyond darkness. What was regarded as the Dark-night - Amāvasyā - before was now realized as the state where the Sun gave full light to the Moon without a speck of shadow cast by the intervening earth, the state in fact of Pūrṇamāsi as seen for once in a month by the dwellers on this earth.

The Vedic seer, therefore, expressed Turīya in another symbol. The state was adored as the plane of full light where mind was fixed on the Spring of life and knowledge, as moon is set in view of the Sun on the full moon night. Here the heavenly drink, Soma, flow-ed in an unbroken stream. The state was beginning of all creations and the end of dissolutions. It was the perennial state that ran through all ages and still remained untainted by darkness. From this started creation when impulses of the mind were as pure and strong as forces of Nature, or as Gods resorting in the highest heaven. The seer brought this realization back to his

sacrificial cult and honoured Pūrṇamāsi as Prajāpati, the state of first Sacrifice which alone can create so mightily all these forms.*10

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*10 Pūrṇā paścāduta pūrṇā purastādunmadhytaḥ paurṇamāsi jigāya
Tasyām devaih saṁvasanto mahitvā nākāsya pṛṣthe samiṣā madema.
Vṛṣabhaṁ vājinaṁ vayam paurṇamāsam yajāmahe
Sa no dadātvakṣitam rayimanupadasvtīm.
Prajāpate na tvadetanyanyo viśvā rūpāṇi paribhūrjajāna
Yatkāmāste juhumastanno astu vayaṁ syām patayo rayiṇam.
Paurṇamāsi prathamā yajñiyāsīdahnām rātriṇamatiśarvareṣu
Ye tvāṁ yajñairyajñiye arghayantyamī te nākam sukṛtaḥ praviṣṭāḥ.
A.V. 7.80. 1-4.

"That state of Bright Night is full after (dissolution) and before (creation) and is ever full in the middle (of creation). That rises to the highest plane as full brightness. The Gods being fully established in that, through Her greatness, enjoy full bliss above in the highest heaven.

"We adore that Full Brightness as the Bull and the Mighty. Who may grant us Wealth, the infallible and unhurt state.

"O, Prajāpati, none other than thee could create so mightily these all forms. May we obtain that for which we offer sacrifices. May we be Lord of all Wealths.

This Full Bright State is the First Sacrificer. It lives through all days and nights, and even in the dissolutions. Those noble ones, who offer sacrifices to the Origin of Sacrifice, have their abode in the other side of the highest heaven."

Turiya dissolved all the limitations of flesh and blood, and the seer, by Knowledge and Observance of Holy Laws rose to the State of Indra, the Bright God, who had slain Ignorance as Vrtra covering the Spring of Life. Having known this Supreme Truth, the Vedic seer saw it everywhere. Like the first calf of a milch cow, he tasted the Virgin bliss first of all, and then left it for others to sweeten the dearly cherished fourfold existences of gods, seers, men, and demons.*11

This pure drink set the seer on to the paths that Gods follow.*12 Ecstasy arising from this drink polarised the entire intricate processes of his mundane consciousness into an all powerful assertive will identifying itself with the singleness of Absolute Truth. This was his complete isolation from worldly distractions and attractions. This was the beginning of his Universal personality, the instrument of reflection of Soul-Consciousness.

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*11 Kevalindraya duduhe hi grstirvaśam
piyūsam prathamam duhānā
Athā tarpayaccaturścaturdhā devān manusyām
asurānuta rsin.
"This young cow milched for the first time gives its sweet milk for its first born Indra. Afterwards it quenches in four ways thirst of all gods, seers, men and demons." A.V. 8.9.24.

*12 Pra me panthā devayānā adrśranna mardhanto
vasubhiriskrtāsah
Abhūdu keturusasah purastāt praticyāgādadhi harmyebhyah.
"I see the paths which Gods are wont to travel, innocuous paths made ready by the Vasus. Eastward the flag of Dawn hath been uplifted, she hath come hither o'er the tops of houses.
R.V.7.76.2.

Pursuit of Absolute Truth through this cult of assertive will, the poetic Ego, is the ground of the Vedic Muse, for as soon as the seer came back from the plane of cosmic visions to the plane of poetic harmony, he sp-ontaneously warbled out, in the idiom and diction of his day, the dynamic music of guardian forces, which for him embodied laws of eternal justice. His poetry was, therefore, born in the consorts of Gods *13 and was incarnation of the truth that w as hidden from ordinary men.

This union of his poetry with truth raised him to the status of a seer, *14 in which he shared knowledge and power of Gods in creating and preserving whatever is best here on earth or elsewhere. His realization of the Supreme Truth was expressed through his vision of the Holy Laws which deities of various phenomena of nature reflected through their cosmic activity. Established in that Supreme

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*13 Ta iddevānām sadhamāda āsannṛtāvānaḥ

kavyaḥ pūrvyāsaḥ

Gūḍham jyotiḥ pitaro anva vindant

satyamantraḥ ajanayannuṣāsam

"They were the God's companions at the banquet, the ancient sages true to Law Eternal. The fathers found the light that lay in darkness, and with effectual words begot the Morning."
R.V. 7.76.4.

*14 Ṛtāvāna ṛtajatā ṛtāvṛdho ghorāso

anṛta dviṣaḥ

Teṣām vaḥ sumne succhardiṣṭame naraḥ

syāma ye ca sūryaḥ.

"True to Law, born in Law, the strengtheners of Law, terrible haters of the false, In their felicity which gives the b-est defence may we men and our princes dwell."
R.V.7.66.13.

State the seer rose to the Infallible ~~State~~ Conditions of peace and tranquility where all struggles come to rest.

The poet became an oracle. His will identified itself with the Supreme Will, the cause of all existence. His whole being swung rhythmically into the state of the Self, where his melodies turned into beatings of a cosmic heart.

This was the seer's instinctive approach to Turiya state without any entanglements in the thorns and briars of a set school of philosophy. Rising above his mundane reactions, the poet merged his Ego in the existence of the Pure Self, and absorbed the whole set of associations -that distract the mind in a particular mood- into one sweeping association with Infinity. He had, in fact, been left with no personality but that of a seer, and with no ego but the poetic. This poetic ego became only a reflection of the Self and described the relationless existence in terms of relations, for ego as 'I' of the subject, alone is the cause of all relations of the world with the Soul, of that with this, of object with the subject.[*15] Ego is the condition of metamorphosis of the free self into the individual life of the threefold bondage.

*15 Śankarācārya on Adhyāsa in Introduction to Śarīrik Bhāsya on Uttar Mimāmsā.

of objects, the adhibhautic plane, the seer swings across unities, the adhidaivic plane, plants his Ego in the Universal design encompassing all phenomena, and is established in the Adhyatmic plane, where all cosmic spirits are realized as parts of a homogeneous whole, a Cosmic Sacrifice, as it were, where knowledge pervades as Fire, and Bliss flows as Soma the drink of Immortality. This was the Vedic Transcendence, the Seer's Turīya, where he was one with the highest reality. Even the most perfect composition of pure speech, the Vedic hymn, is at best only a symbolic record of that supreme state. By the warlike race, the seer is seen conversant with spirits of waters, winds, lightnings and clouds, for even by the seer himself, translation of the Supreme State is in a plane, only parallel to that from where he started on his quest for the Absolute behind the concrete, and for the Spirit behind the moving hurricanes and sweeping floods. Ṭuriya was clothed in images of poetic wonder at the power and range of the cosmic forces like fire, Sun, wind or lightning. Thus the Vedic hymn is resonant with the tremendous dynamic life which laid a great stress on Karma or Sacrifice. This was the ground of visions of glorious Gods like Indra, the thunder-bearer, driver of the winds, and slayer of Vṛtra, the giant cloud, mist, or snow that checked the growth of life or flow of waters on this planet. From the cosmic principle of Life, and from his Triumph over

negation, Indra is brought to the national plane, as the formidable enemy of those who stand in the way of the spread of Aryan civilization. He is the ideal of all ages. Turiya, thus is the Principle of Good, and the Spirit of heroism that is root of all existence in this world where Life has to be plucked from the hands of Eternal Death. In the poetic plane, it is the sunshine of a God's protection under which hosts of life activities of the race find the maximum of impetus and accelerate into petentialities of superhuman momentums.

No wonder, then, that Turīya seers, inspire the protectors of the Aryan race with deeds of Gods, who are drunk with Soma, the drink of Knowledge, Truth and Immortality.*20

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*20 Na yam dudhrā varamte na sthirā sure
made susipramandhsah

Ya ādrtya sasmānaya sunvate dāta jaritra
ukthyam.

"Whom with fair helm, in rapture of the juice, the firm resistless slayers hinderx not, Giver of glorious wealth to him who sings his praise, honouring him who toils and pours."

Kadūnva syākrtam Indrasyāsti pumsyam.

Keno nu kam śrimatena x na susruve

janusa pari vrtrahā.

"What manly deeds of vigour now remains that Indra hath not done? Who hath not heard his glories, titles and his fame, the Vrtra-slayer from his birth". R.V. 66 Max Muller's edition (55 in Griffiths Translation) 2.9.

Turīya touched every aspect of Aryan life w ith Knowledge and Freedom. The Aryan banquets, were, therefore, only arenas of national sacrifice, where the whole race paid homage to the Warror, who won glories in battles. *21 The seer had brought the transcendental near to every one of them through his poetic symbols, and the chief hero at any place of national sacrifice, was inspired with rapture of the hymn and identified himself with the Chief of Gods, the Hero of mighty exploits. *22 Through this voice of God from above, highest powers were instilled in the children of the race, who, even, in moments

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*21 Indra piba pratikāmàm sutasya prātaḥ

sāvastava hi pūrvapītiḥ

Harṣasva hantave śūra satrūnukthebhiṣṭe

vīrya pra bravāma.

"Drink of the juice, O Indra, at thy pleasure for thy first draught is early morn's libation. Rejoice that thou mayest slay our foes, O Hero, and we with lauds will tell thy mighty exploits." R.V. X. 112. I.

*22 Ahaṁ Indro na parā jigya iddhanaṁ na

mṛtyave'vatasthe kadā cana

Somamnimā sunvato yācatā vasu na me

pūrvaḥ sakhye riṣathana.

"Indra am I, none ever wins my wealth from me, never at any time am I thrall to death. Pressing the Soma ask riches from me alone. Ye, Purus, in my friendship shall not suffer harm." R.V. X. 48.5.

of greatest triumphs recoiled from any violations of the eternal laws, embodied in the Seers' vision of the team of Gods, the heavenly host, amongst whom Varuna keeps a watch over the transgressers.[*23] The Vedic culture was, thus inherently based on Law, which like the Cosmic Waters or the God of these w-aters, permeates, and controls all life-activity.[*24] This was nothing else than the Highest realization, which had infused discipline of a spiritual order, and had sounded the clarion call for the race to be up in arms and meet dangers half-way accepting life as a field of struggles at every moment.[*25] ~~The~~ Children of ~~the~~ the Vedic age

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*23 Yatkim cedam Varuna devyai janebhi droham

manusyāścarāmasi

Acitti yattava dharmā yuyopima ma

nastasmādenaso deva rīrisah.

"O Varuna, whatever the offence may be which we as men commit against the heavenly host, When through our want of thought we violate thy laws, punish us not, O God, for that iniquity." R.V. VII. 89.5.

*24 Ya āsvatkam śaye viśvā jātanyeṣām

Pari dhāmāni marmrśad varunasya puro

gaye viśve devā anu vratam nabhantāmanyake

same.

"He wraps these reg-ions as a robe; he contemplates the tribes of Gods and all the works of mortal men. Before the home of Varuna all the Gods follow his decree." R.V. VIII. 41.7.

*25 Sam yaddhananta manyubhirjanāsah śūra

yahvisvodhisu viksu

Adha smā no Maruto rudriyāsatrātāro bhuta

prtanāsvaryah.

"What time the men in fury rush together for running streams, for pastures and for houses. Then, O, Ye Maruts, Ye who, spring from Rudra, be our protector in the strife with foemen." R.V. VII.56.22.

had learnt the lesson of Excelsior, from the fury of the storms,*26 and were ever prepared for war in order to maintain peace.

The world as seen by Ṛsis is a battlefield of hosts of contending forces. With the realization of the truth, which in modern Darwinian phrase is known as survival of the fittest, they ascended to the Knowledge of the Self, in which they found all struggles at rest in the Being, which w as manifested with the dawn of nobler life and holier thoughts.

Vedic poetry, therefore, is clothing of the seer's direct perception of truth in the language and idiom of a " people of vigorous and unsophisticated imagination awakened at the very dawn of civilization to a sense of the inexhaustible mystery that is implicit in life. It was a simple faith of theirs that attributed divinity to every element and force of Nature, but it was a brave and joyous one, in which the sense of mystery only gave enchantment to life, without weighing it down with bafflement -

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*26 Janūścidvo Marutastveṣyeṇa
bhīmāsastuvimanyavo 'yāsaḥ/ ~~pra ye~~
Pra ye mahobhirojasota santi viśvo vo
yāmanbhayate svardṛk.

"Yea, your birth, Maruts, w as with wild commotion, ye who move swiftly, fierce in wrath, terrific.
Ye all-surpassing in your might and vigour, each looker on the light fears at your coming.
R.V. VII. 58.2.

the faith of a race unburdened with intellectual brooding on the conflicting diversity of the objective universe, though now and again illumined by intuitive experience as; ' truth is one" (though) the wise call it by various names'."[28]

Yet their poetry was a revelation only, for it arose out of a cosmic vision which is ever one for all. It is indeed 'unfolding of the human mind in the earliest, stages of thought'[29], but it is unfolding of that element in human mind which is at once divine and Universal, and which although shining forth in a lesser or higher degree in every one, could flood out its full effulgence only in an age which had not divided the soul from matter and was not always searching only within for the Conscious Principle of Existence. The Vedic people saw everywhere that One thing, breathless, breathed by its own nature[30] and could brood over nothing but the State which must have gone before manifestation of this Eternal Spirit. For them everything was alive, as spirit and always rooted in Absolute Purity, just as everything is dead as matter rooted in chaos for the people of to-day.

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*28 Tagore on Vedas, quoted by Pt. Jawahar Lal Nehru in 'Discovery of India' page 79 (Indian Edition)
*29 Discovery of India by Pt: Jawahar Lal Nehru page 78.
*30 Quoted by Pt: Nehru page 79.

This virile imagination combined with an intuitive knowledge of Occultism, had created all the Vedic Gods. The Seer-poet's approach to these Gods was more volitional than intellectual. He had mastered his mind against running in mundane pursuits like ordinary men, and dissipating his inborn energy. His knowledge, therefore, was saturated with super-human potentialities. His mind had grown stable in the vision of the Laws of working of a Cosmic force, the God of his hymn.

The hymns of the Vedās declare the Vedic seer's urge for this Supreme Enlightenment. While concerned with the lawful prosperity of the race, whom he sought to protect as the priest, the seer was rising through right conduct to the abode of Light associated with these guardian deities. The idiom selected goes to prove this. The metaphors and similies are drawn from the sphere of mental illumination. All the Gods are self-effulgent. The recognition of the universal behind the personification of a particular aspect of Divinity is a glimmer only of the Supreme Realization of the Vedic poet. Thus we find ideas of Omnipotence, Omniscience and Omnipresence

associated with every one of the Vedic Gods.*31

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*31 Agniḥ pareṣu dhāmasu kāmo bhūtasya

bhavyasya samrādeko virājati.

"Agni, the One Supreme Ruler, shines even in the highest realms, the will that is the cause of all that has been or ever shall be."

A.V. 6.36.3.
S.V. 2/1059.
Y.V. 12/117.

Ṛtāvānaṃ vaiśvānaramṛtasya jyotiṣaspatim

Ajasram gharmamīmahe.

"Vaisvanara the righteous One, the Lord of sacrifice and light,
The heat that wasteth not, we seek."

A.V. 6.36.1.
Y.V. 26.6.

and Iha Tvaṣṭāramagriyam viśvarūpamupahvaye,

Asmākamastu kevalaḥ.

"Tvaṣṭār, I call the earliest born, the bearer of forms at will". R.V. I.13.10.

and Viśve devāso asridha ehimāyāso adruhaḥ

medham juṣat vahnyaḥ.

"The Viśvedevas changing shape like serpents, fearless void of guile."

(Sāyaṇa translates as 'those who have obtained knowledge universally').

R.V. I. 3.9.

and Ito vā sātimīmahe divo vā pārthivādadhi,

Indra maho vā rajasaḥ.

"Indra, w e seek to give us help from here, from heaven, above the earth, or from spacious firmament."

R.V. I.6.10.

Modern scholarship cannot recreate before the mind's eye, the Vedic age as life-like as it may, in fact, have been. Our approach is through analysis and inference, and no epoch of civilization is so absolutely a product of rational and constructive schemes, as to be fully analysed by set theories or clues. The highest of civilizations can, at ~~leas~~ best, be permeated with an abundance of principles of truth, justice, and law, as realized by the best men of the age. Growth of a plant under studied fertilizers can be determined only to a degree. Floods in streams of Life outspread banks and carry away barriers. Life in the remotest age of which the Vedas are imagined to be the sacred record, should have been after all not above the waves of joys and sorrows, and hopes and fears. But the Vedic hymns retain throughout, a brilliance and a purity that may only be found in the Existence in the Self as the Origin of all beauties and splendours. Experiences of the Vedic seer are super-psychic, as these should have been in the primeval divine age, which as universal expression of the Divine Being, survives all ages in various degrees and shades. The interpretations of the Vedic texts, therefore, vary with the change of values in different ages, and reading of Vedic symbols in the light of ideals of any age is only a partial understanding of the universal truth embodied in the Vedic texts. Reflection of events in the Vedas as part of history, either of a race, a clan or an individual is neither myth nor fiction, but merely concrete expressions of the

most abstract visions like materialization of psychic strata in dreams. Visions of cosmic sacrifice and the triumphs of Gods over Asuras are reflections of the Laws of Existence in the Supreme consciousness of the vedic seer.

Like a child weaving half realized anecdotes of people around him into a living drama, or like a poet disgusted with prosecutions of the Virtuous by those in power- recreating a lost myth of Prometheous, the friend of man, chained to rock; or reading in the moon a fate of consuming loneliness or creating in the idiom of the bygone ages a legend of 'La Belle Dame Sans Merci'; or when inspired by pure beauty of wild nature, dreaming of a Lucy; or when dreaming of strange worlds of quaint lights and shadows, pursuing the Three Mariners over waters of Eternity; the vedic seer expressed his experiences of the Transcendental vision of Truth through the medium of relics of myth, legend, history and tradition, that he found ready made amongst the folk of his age. Comparative study of equally old branches of Indo Aryan Languages can give us valuable guidance to the interpretation of these lost legends or words but pursuit of the transcendental that was entirely the share of the branch of the race, that settled in India, can only, if at all, be appreciated through tradition that comes down, howsoever broken, through the spiritual lores of Bhāratvarsa.

Modern psychology, which is a bond slave to Freudian analysis of dreams and images of the 'morbid mind' can have no access to the Super-potent giant mind of the early Aryan Seer, whose fancies and images are saturated with illumination that he had in the Direct vision of Truth. Thus Agni, who initiates man to the Divine knowledge, is invoked as 'the chosen priest, God, and minister of Sacrifice' one who shall bring hitherward the Gods and guard of law eternal.*32

Fire blazing on altars reminds the seer of the Supreme splendour that is Witness of everything that broods in the mind of men, or is done by them. It is one Presence that remains alive while generations pass on. Its upward rise makes the seer eager for his own elevation into realm of Light which is covered from view as flames which ascend heavenward are soon covered by smoke.*33 He strives for that Supreme vision which only now and then flashes on him while he has been isolating himself from doubts and ignorance that cloud the Universal Truth.

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*32 Agnimile purohitam yajñasya devam
rtvijam hōtarm ratna dhatamam.
R.V. 1.1.1.

*33 Prothadasvo na yavase visyanda mahah
samvaranādvyasthat
Ādasya vāto anu vāti socirādha sma te
vrajanam krsnamasti.

"Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled. R.V. VII.3.2.

The seer invokes Agni in the sacrifice as messenger between him and the world of light. He has seen this Agni in purer form as Lightning cutting its way upward through clouds.*34 As soon as Fire is kindled again on altars, the seer hopes that sins engendered in darkness will be burnt away with oblations. Agni is thus, for him, the guardian who shall give him protection everywhere and make him comfortable in all the three worlds.*35 By worship of this Agni which is for him the omnipresent and omnipotent Energy, as speech or knowledge, the seer hopes to rise to a universal status like that of Vaisvanara, the Cosmic Soul.

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*34 Niryatputeva svadhitih sucirgatsvaya
krpà tanvā rocamānah
Ā yo mātro rusenyo janista
deva yajyāya sukratuh pavakah.

"Then for th he cometh like an axe new sharpened, pure in his form, respelendent in his body. Spring, sought with eager longing from his parents, for the Gods' worship, sage and purifier." R.V. 7.3.9.

*35 Agne yatte divi varcah prthivyām
yadosdhisvapsvā yajatra,
Yenāmtriksamurvātatantha tvesah sa
bhānuranavo nrcaksah.
Agne divo arnamaccha jigyāsacchā devām
ucise dhisnyā ye,
Yā rocane parastātsūryasya
yāscāvastādupatisthanta āpah.

"That light of thine in heaven and earth, O Agni, in plants, O Holy One, and in the waters, Wherewith thou hast spread wide the air's mid-region bright is that splendour, wavy, man-beholding.
"O Agni, to the sea of heaven thou goest: thou hast called hither Gods beheld in spirit. The waters, too, come hither, those up yonder in the Sun's realm of light, and those beneath it.
R.V. III.22.2-3

w hose eye is the butter that kindles all knowledge, and from whose moth flows nectar that is known as the portion of Immortality.*36

This volitional unity with the S upreme Being was not at all an empty boast, for it had gfown out of a complete resignation of the seer who had been as much ~~as~~ emotional inhis pursuit of the path of knowledge as any mystic devotee of later times. Day after day, he had marked his shortcomings and had seen them being dissolved away in the heat of his penances. This knowledge universal had dawned only when he had been declared

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*36 Agnirasmi janmanā jātavedā ghṛtam
me cakṣuramṛtam ma āsan,
Arkastridhātu rajaso vimāno 'jasro
gharmo havirasmi nāma.

"Agni am I who know, by birth, all creatures. Mine eye is butter, in my mouth is nectar. I am light threefold, measurer of the region; exhaustless head am I named burnt-oblation.

R.V. III.26.7.

as infallible and sinless in the courts of Supreme Law-upholders by various Gods.*37

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*37. Tvaṁ cinnaḥ śamyā agne asyā ṛtasya
bodhyṛta citsvādhiḥ
Kada ta ukhtha sadhamādyāni kadā bhavanti
skhyā gṛhe te
Kathā ha tad Varuṇāya tvaṁ agne kathā
dive garhase kanna āgaḥ.
Kathā Mitrāya mīḍhuṣe pṛthivyai bravaḥ kad
Arymne kad Bhagāya.
Kad dhiṣṇyāmu vṛdhasāno Agne, Kad Vātāya
pratavase śubhaṁ ye.
Prijmane Nāstyāya kṣe bravaḥ Agne Rudrāyanṛghne
Kathā mahe puṣṭimbharāya Puṣṇe kad Rudrāya
sumakhāya havirde.
Kad Viṣṇava urugāyāya reto braveḥ kad Agne
śarave bṛhatyai.
Katha śardhāya Marutamṛtāya kathā sūre bṛhate
pṛcchyamānaḥ.
Prati bravo 'ditaye turāya sādhā divo Jātavedas
cikitvān.

"Even as true knower of the Law, O Agni, to this our solemn rite be thou attentive. When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling? Why this complaint to Varuṇa, O Agni? And why to Heaven? for what is our transgression? How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryman and Bhaga?
What, when thou blazest on the lesser altars, what to the mighty Wind who comes to bless us.
True, circumambient? what to Earth, O Agni, what wilt thou say to man-destroying Rudra?
How to great Pushan who promotes our welfare,- to honoured Rudra what, who gives oblations?
What sin of ours to the far-striding Vishnu, what, Agni, wilt thou tell the Lofty Arrow.
What wilt thou tell the truthful band of Maruts, how answer the great Sun when thou art questioned?
Before the Free, before the Swift, defend us: fulfil heaven's work, all-knowing Jatavedas."

R.V. IV.3. 4-8.

and thus fit to be ushered into the presence of Aditi, the mother state of all godhood, *38 the state which is higher than the highest observance of law and, in fact, higher than all that can be imagined a bird's flight or a mountain's rise. *39

Reaching this state, the earlier seers had comprehended the Chief of Gods in all His four natures, and thus had realized this Supreme Knowledge as the mighty Steer from whom all heroic deeds take birth and who is treasure of all riches light and sweetness.

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*38 Aditi dyauraditirantariksamaditirmātā
sa pitā sa putraḥ
Viśve devā Aditirpañca janā X
Aditirjātamaditirjanitvam.

"Aditi is the heaven, Aditi is mid air,
Aditi is the Mother and the Sire and Son.
Aditi is all Gods, Aditi five-classed men,
Aditi all that hath been born and shall
be born."

R.V. I.89.10.

*39 Na hi te kṣatram na sahō na manyum
vayaś canāmī patayanta āpuḥ
Nemā āpo animiṣam carantirna
ye vātasya praminantyabhvam.

"Never have those birds that fly through
air attained to thy high dominion or thy
might or spirit;
Nor those the waters that flow on for ever,
nor hills, abaters of the wind's wild
fury".

R.V. I.24.6.

Indra is thus only another symbol of Turiya, for he is the god of freedom and light and creator of heaven and earth. *40 So is Surya the symbol of Supreme Greatness which is Light Knowledge and Energy at the same time, and thus is origin of life, in which the seer seeks to merge while at the dawn of this Supreme Knowledge glory ~~fxii~~ floods all round him and he can only look with wonder at the boundless might of the Great Soul. *41

*40 Ka u nu te mahimanah samasyāsmā pūrva
ṛsyo 'ntamāpuh
Yat mātram ca pitram ca sākam
ajanayathāstanvah svāyāh.
Catvāri te asuryāni nāmādābhyāni
mahisasya santi
Tvamanga tāni viśvāni vitse yebhih
karmāni maghvañcakartha.
Tvam viśvā dadhise kevalāni yānyāvirya
ca guhā vasūni
Kāmaminme Maghvanmā vi tārīstvamājñāta
tvam Indrāsi dātā.
Yo addhajjyotinsi jyotirantāyo
asrjanmadhunā sam madhūni
Adha priyam śūsamindrāya manma brahma
Krto Brhadukthadavāci.

"Who are the Rishis, then, who comprehended before our time the bounds of all thy greatness? For from thy body thou hast generated at the same time the Mother and the Father."
"Thou, Mighty Steer, hast four supremest natures Asura natures that may ne'er be injured. All these, O Maghavan, thou surely knowest, wherewith thou hast performed thy great achievements."
"Thou hast all treasures in thy sole possession, treasures made manifest and treasures hidden. Defer not thou, O Maghavan my longing: thou art Director, Indra, thou art Giver."
"To him who set the light in things of splendour and with all sweetness blent essential sweetness To Indra hath this welcome hymn that strengthens been uttered by the votary Brihaduktha."
R.V. X.54.3-6.

whom no word, can describe.*41

Hymns to these Gods are neither poetry which Europeans sometimes feel as monotonous, nor mythology which can be compared to Greek or Assyrian myths. These are expressions of the vision of the Supreme Being carried to every great object of nature which reflects that supremeness. Vedic seer is not making every chosen God as the Supreme One, but he is finding the Supreme one in anything that meets his eye. The Seer had been by long meditation on the Source of all lights, so much carried into this transcendental ecstacy that the fire, the sun, the wind, the storms, the dawns, the nights had all been deified for him.

These Gods have directly been invoked here and there as of the fourth Absolute form. This only endorses the view expressed above that everyone of these Gods was personification the Supreme Knowledge in various spheres.

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*41 Baṇmahām̐ asi Sūrya badāditya mahām̐ asi
Mahaste sato mahimā panasyte 'dhā deva
mahām̐ asi.
Bata Sūrya śrvasā mahām̐ asi satrā deva
mahām̐ asi
Mahnā devānāmasūryah purohito vibhu
jyotirdābhyam.

"Verily, Surya, thou art great; truly, Aditya, thou art great. As thou art great indeed thy greatness is admired: yea, verily thou, God, art great."
"Yea, Surya, thou art great in fame: thou, evermore, O God, art great.
Thou by thy greatness art the Gods' Home-Priest, divine, far-spread, unconquerable light.

V.S. 33. 39-40.
also R.V. VIII. 90.11-12
(Griffith Edition)

This Supreme Knowledge was the earliest wealth showered on humanity by the Creator. It is on account of its nature of light that wealth is known and measured by gold and the Supreme Creator is known as Hiranyagarbha or the Golden Egg.*42

Turīya as Agni, Dravinodā, or Wealth-giver.

Thus Agni who is worshipped in the threefold sacrifices known as Ṛta - obligatory - Adhvaraṁ,- optional - and yajña, - soma sacrifice is honoured as the Wealth - giver*43 in His fourth

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*42 Hiraṇyagarbhaṁ paramamanatyudyam janā viduḥ
Skambhastadagre prāsiñcaddhiraṇyam
loke antrā. A.V. 10.7.28.
"Him, the golden egg, the folk knew as the supreme.
Of Him they could not speak much.
He, the Pillar, that sprinkled gold in the worlds at the very beginning".
(Translation by Prof: Dr: Raghu Vira in Vedic Mysticism page 31).

*43 Yattvā turīyamṛtubhir dravinodo yajāmahe
Adha smā no dadirbhava.
"We honour thee, Wealth-giver in thy Supreme (fourth) form with Seasons, be
A giver bountiful to us."
Griffith translates this as
"As we this fourth time, wealth giver, honour thee with the Ritus, be ... etc., etc..
and Ludwig as:
" 'Or we in fourth place.'
-Agni being fourth place in the invocation (Indra, Maruts, Tvaṣṭār, Agni)"
Griffith's footnote on above.

R.V. 1.15.10.

Here 'Turīyam' adores Agni in His transcendental form, for Agni has been worshipped in three forms as present in the three forms of sacrifice, known as Ṛta, Adhvara, and yajña. This fourth is the Supreme transcendental plane of Agni and refers to the Supreme Soul, which appears as Fire in the threefold sacrifices.

form which is the Absolute One manifested variously, on various occasions, as Time is manifested variously in different seasons. The Vedic seer invoked this Wealth-giver with the sacrifices offered in various seasons, as the modern economist would hail Wealth with harvests of different seasons.*44

This & Absolute state of Agni is invoked at another place in another s-ymbol. Sacrifices are upheld through the prowess of this Fire God, and the Prince for whose welfare the sacrifice was stretched sought blessings from the threefold form of Agni as the Diety sanctifying the Soma cups of the priest Hotār that offered oblations, of the priest Potār that ointed the Prince, and of the chief priest Nestār that led the Queen to the place of the sacrifice, and prepared the curd. Above this God that tasted Soma of these three cups, the seer adored the Supreme that was w-orshipped as these three. This Supreme was Agni who having tasted the three cups of the sacrifice was also drinking in the Immortal fourth cup; or who having generated three forms of purificatory rites performed at morn, at noon and in the evening was also seated as the Immortal Sacrifice which is the cause of creation. The three cups are only portions of the Immortal Cup of

*44 cf. The Harvest Theory of Trade Cycles in Economics.

Sacrifice and are shares of the three fires presiding over these three. The fourth is filled with the drink of Immortality and is the share of Agni in His fourth Supreme form.*45 Knowledge of this 'fourth' cup can raise mortals to the status of Gods like Rbhus who were made to participate in shares of Libation of Immortals, for they could create this fourth cup and could receive the knowledge which Agni conveys to mortals as Messenger from Gods:*46

*45 Apāddhotrād ut potrādamattota nesṭādajuṣat

prayo hitaṁ

Turīyam pātramamṛktam amartyaṁ draviṇodāh

pibatu draviṇodasaḥ.

"From Hotār's cup and Potār's he hath drunk and joyed, the proffered food hath pleased him from the Neshtar's bowl. The fourth cup undisturbed, immortal, let him drink who giveth wealth, the cup of the wealth-giving God."
R.V. II.37.4.

*46 Uta tvaṁ camasaṁ navaṁ Tvaṣṭurdevasya

niṣkṛtaṁ

Akarta catur punaḥ.

"The sacrificial ladle wrought newly by the God Tvastar's hand - Four ladles have you made thereof." To Rbhus, R.V. I.20.6.

Kimu śreṣṭhaḥ kiṁ yaviṣṭho na ājagan

kimīyate dūtyam kadyadūcima

Na nindima camasaṁ yo mahākulogre

bhrātardruṇa idbhutimūdima.

Ekaṁ camasaṁ caturaskṛṇotana tadvo devāḥ

abruvaṁstadva āgamaṁ

Saudhanvanā yadyeva kariṣyatha sākaṁ devai

yajñiyāso bhaviṣyatha.

"Why hath the Best, why hath the Youngest come to us? Upon what embassy comes he? What have we said? We have not blamed the chalice of illustrious birth. We, Brother Agni, praised the goodness of the wood."
"The chalice that is single make ye into four; thus have the Gods commanded; therefore am I come. If, O Sudhanvan's Children, ye will do this thing ye shall participate in sacrifice with Gods."
R.V. I.161.1-2.

Turiya as Food.

The same Immortal share in the form of fourth cask of food is carried by Aśvins in their car by virtue of which they too, ascended to the status of Gods;*47 for verily know-ledge is the drink that illumines mind and is also food that sustains life.

Turiya as Indra Paksthannah.

This fourth Immortal portion of food has made Indra the chief amongst Gods; and has established him to the sphere of perfect knowledge, from whence he protects health and life of mortals who offer him libations.*48

This Supremeness of Indra is the Reality which is beyond human grasp and worship; for the states which are worshipped are only his names as associated with his deeds in the three worlds, or the three names which according to Sāyaṇa 'are the constellation name, the secret name and the revealed name'.*49 The seers were

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*47 Eṣa sya bhānurudiyati yujyate rathaḥ
parijmā devo asya sānavi
Pṛksāso asmin mithunā adhi trayo dṛtiṁs
turiyo madhuno vi rapśate.

"Yonder goes that light your chariot is yoked that travels round upon the summit of this heaven. Within this car are stored three kindred shares of food, and a skin filled with meath is rustling as the fourth." R.V. IV.45.I Asvins
(Three kindred shares - shares of similar food, for both Asvins and Surya, the skin of meath being intended for earthly beings)
... Ludwig.

But I differ, the fourth is the immortal food the drink in the Immortal cup in R.V. II.37.4.

*48 Svarbhānoradha yad Indra māyā avo divo vartamānā avāhana
Gudhaṁ Sūrya tamasāpavratena turiyena brāhmaṇāvindadatriḥ.
"What time thou smotest down Svarbhanu's magic that spread itself beneath the sky, O Indra, By his fourth sacred prayer Atri discovered Sūrya concealed in gloom that stayed his function."
R.V. V.40.6.

Omit
For this reference please see page 63.

*49 Ludwig as quoted by Griffith.

*49A Turiyam nāma yajñiyaṁ yadā karastaduśmasi/Āditpatirna ohase
"This thing we wish that those mayst take thy fourth, thy sacrificial name, So art thou hold to be our Lord." R-V. VIII.80.9.

ever seeking for the fourth and highest name which was the object of all sacrifices. *~~50~~ 49A This is the seat of Immortality, the nectar that makes Indra the centre of all life and raises him to the status of Aditya, the Sun. *51 Not only these Gods which are the symbols of Light and Knowledge, but Knowledge itself in its Transcendental purity is spoken of as Turīya, and has been already described as Gayatri and Speech.*52

Turīya as Aditya, Gayatri and Speech.

For Ref. 49A please see Page 62 bottom.

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*~~50~~ 48 Ātma pitustanūrvāsaṁ ojodā abhyañjanam Turīyamindro hitasya pākasthāmānam bhojaṁ dātāramabravam.
"Raiment is body, food is life, and healing ointment giveth strength. As the free-handed giver of the ruddy steed, I have named Pakasthannah fourth." R.V. VIII.3.24.

*51 Kada cana pra yuccha syubhe ni pāsi janmanī Turīyāditya havanaṁ ta indriyama tasthāvamṛtaṁ divi.
"Never art thou neglectful, thou guardest both races with thy care. They call on Indra, fourth Aditya is thine own. Amrita is 'stablished in the heavens." R.V.VIII.52.7. (Val Khilyahymn 4th) V.S. 8.3.
Turīyāditya savanaṁ ta indriyam ātastha amṛtaṁ divi upyāma gṛhito asya Ādityebhyastva.
"The fourth immortal libation, which is worthy of mighty Indra is kept in Heaven for thee, O Aditya. Have it which is for thee, O Aditya and consume it". Maitrāyaṇī Saṁhitā. I.3.26.

*52 Vāgdhi vājasya prasvaḥ sa vai vāk sṛṣṭā caturdhā vyabhava, deṣu lokeṣu trīṇi turīyāṇi, paśuṣu turīyam. Yā pṛthivyāṁ sāgnau sa rathāntare, yā antrikṣe sa vāte sā vāmadevye yā divi sa bṛhati sa stanayitnā aya paśuṣu tato ya vāgatyaricyate tau brāhmaṇe nyadadha - stasmād brāhmṇe ubhayī vācaṁ vadanti yaśca veda yaśca na.
"Speech was born of Food. When born she became fourfold. Three fourths of her were distributdd in the three worlds, the fourth portion in the animals. That which is spoken on earth is in fire and in the Rathantra hymn. That which is in the middle region is in the wind and in Vamadevaś hymn. That which is in heavens is that which extends and rumbles in the clouds. Of the animals unintelligible. Both of these forms of speech resort in Brahman. Therefore, for Brahman both these are spoken that which is known and that which is not." Maitrāyaṇī Saṁhitā. I.11.5 also, vide foot-note 12 & 13 of Introduction.

Given another name Turiya is also the fourth Prayer. The three forms of devotion - mental, spoken and physical - bring strength beauty and worship x to the devotee.*53 This fourth raises him above all darkness and can free the soul from ignorance which is inevitably associated with x it through its individual life on earth. It is no w onder that xxxxx such a prayer is offered by Atri, beyond the three, one who has risen above the triple knowledge of the vedas and is free from the threefold bondage and is potent enough to free the Cosmic Soul, the Sun from eclipse which Svarbhanu or Raho casts on it.*54

Turiya as the highest Activity.

But the greatness of the Vedic Muse is that it does not infuse knowledge without its counterpart in action. This is the reason why all mystic experiences were translated in the language of activity. The Creator in His Supreme Nature is called Tvastar, the Architect.*55

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*53 Iśe hyagniramrtasya bhūreriśe rayah
suvīryasya dātoh
Mā tvā vayam sahasāvannavīrā māpsavah
pari sadama maduvah.
"Agni is Lord of Amrit in abundance, Lord of the gift of wealth and hero valour. Victorious God, let us not sit about thee like men devoid of strength, beauty, and worship." R.V. VII.4.6.

*54 Svarbhānoradha yad Indra māyā avo divo
vartamā-nā avahana
Gūdham Sūrya tamsāpavratena turīyena
brahmanāvindadatrih.
"What time thou smotest down Svarbhanu's magic that spread itself beneath the sky, O Indra, By his fourth sacred prayer Atri discovered Surya concealed in gloom that stayed his function." R.V. V.40.6.

Creation itself is described as a perfectly designed activity known as Yajna. Thus Turiya is also the highest Activity - sacrifice- as all sacrifices start from it and as it reveals all knowledge and holy recitations to the seers. *56

Turiya as the Thread of Knowledge.

Still knowledge is the thread running through all the net-work of life and activities that is in the three w orlds. Gods, demons and men are all knit with the same thread weaving the design of the Supreme Being. Turiya or the Highest Knowledge is the thread within this thread as maintaining its strength through all its intricacies. Those who know the thread within the thread are the wise knowers. *57

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*56 Vītam haviḥ samitaṁ śamitā yajadhyai
turīyo yajño yatra havyameti.
Tato vākā āśiṣo no juṣantām.

"When the fourth sacrifice reaches the oblation, accepted offering w hich hath been made ready, fit for the Immolator's sacrificing, Thence bless us prayers and holy recitations".

V.S. 17.57.

*57 Yo vidyatsūtraṁ vitatam
Yasminnotāḥ prajā imāḥ
Sūtraṁ sūtrasya yo vidyāt
Sa vidyāt Brāhmaṇaṁ mahat.

"He who recognises the stretched-out thread, The thread on which the creatures are strung, Furthermore, he who penetrates deeper and perceives the thread inside the thread, knows truly the Mighty Magnificent.

A.V. 10.8.37.

[illegible] Vira in Vedic

To the seers that inner thread was known, for they were ever established in that plane of Knowledge which was later on designated as the highest state of consciousness. Know ledge for a seer, when once the seer - state w as reached, was no more a process of evolution, for the mind itself then was only a condition of expression of the Supreme Knowledge. In the Vedas, therefore, Knowledge has a homogeneous flow, from a Mysterious Fountain, as it were, and it is the same perfect knowledge through out all hymns, although its expressions vary, depending on the occasions on which these utterances might have been made.

But before that Seer-State, Know-ledge is a growth and not a mere flux. The mind rises to purity through acts of resignation or through w hat in the Vedic idiom is called yajna or sacrifice. What is known as illumination is evolution of ideas in a regularly ascending order of purity till ignorance and limitations of individuality begin to dissolve. Such an evolution is accelerated by discipline or tapas in the Vedic idiom - when narrow selfishness is curbed down by force of determination to be limitless or when freedom of the inner knowing spirit is brought to shine over the shades that flesh casts on it. Perfection of such an illumination is Turiya or the fourth state when, as recognized by the later yoga school, mind has a complete 'union with the Brahman and the Supreme Bliss associated therewith'. *58

*58 'The Religion and Philosophy of India' by Deussen. page: 309.

[illegible]

[illegible] the never that their thread was
[illegible] for they were ever established in that
[illegible] and the [illegible] of the highest
[illegible] of [illegible] consciousness. When know-
[illegible] then came the period - which was
[illegible] and the more process of evolution,
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As a Vedic cult it is knowing all the four quarters of the Purusa or the Supreme Spirit, or since the first quarter which is composed of all living beings is well known, Turiya is knowledge of the three or the glorious three quarters by which one rises above the state of godhood and attains universality.*59 where the seer's utterances are only revelation of the Laws of Eternal Existence.

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*59 Sarve nimeṣā jajñire vidutah purusādadhi

Nainamūrdhvam na tiryañcam na madye parijagrabhat.

"All twinklings of the eyelid sprang from Purusha, resplendent One. No one hath comprehended him above, across, or in the midst." V.S. 32.2.

Eṣo ha devah pradiśo 'nu sarvāh pūrvo ha

jātah sa u garbhe antah.

Sa eva jātah sa janisyamānah pratyan

janāstisthati sarvato mukhah.

"This very God pervadeth all the regions; yea, born aforetime, in the womb he dwelleth. He verily born and to be born hereafter meeteth his offspring, facing all directions". V.S. 32.4.

Yasmājjātam na purā kim canaiva ya ābabhūva

bhuvanāni viśvā

Prajāpatih prajayā samraraṇastrīṇi jyotiṁṣi

sacate sa ṣoḍaśī.

"Before whom naught whatever sprang to being; who with his presence aids all living creatures, Prajapati, rejoicing in his offspring, he, Shodasi, maintains the Three great Lustres." V.S. 32.5.

Venastat paśyannihitam guhā sadyatra

viśvam bhavatyekanīdam

Tasminnidam sam ca vicaiti sarvam

sa otah protaśca vibhuh prajāsu.

"The Sage beholdeth That mysterious Being wherein this All hath found one only dwelling. Therein unites the Whole, and thence it issues: far-spread it is the warp and woof in creatures." V.S. 32.8.

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā

Yatra devā amṛtamānaśānāstṛtīye dhāmannadhyaira-yanta.

"He is our kin, our Father and Begetter: he knows all beings and all Ordinances, In whom the Gods obtaining life eternal have risen upward to the third high station." V.S. 32.10.

This reflects as perfect wisdom - Medha, and one who has attained it is the wise - the Medhavin.[*60] All the Gods were invoked to inspire this wisdom and power, for these Gods were only flash-visions on this Universal Knowledge manifesting in different spheres.[*61] With the dawn

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*60 Sadasaspatimadbhutaṁ priyam Indrasya kamyaṁ

sanim medhamayasisam svaha.

"To the Assembly's wondrous Lord, to Indra's lovely Friend who gives Wisdom, have I drawn near in prayer." V.S. 32.13.

Yam medham devaganah pitaraścopasate taya

mamadya medhayagne medhavinam kuru svaha.

"That wisdom which the Companies of Gods, and Fathers, recognize.
Even with that intelligence, O Agni, make me wise to-day. All-hail." V.S. 32.14.

Medham me Varuno dadatu medham Agnih

prajapatih

Medham Indraśca Vayuśca medham dhata dadatu me svaha.

"Varuna grant me wisdom. grant it Agni and Prajapati.
Wisdom may Indra, Vayu, grant. May the Creator grant it me. All-hail." V.S. 32.15.

*61

Tadevagnistadadityastad Vayustadu

Candrmah

Tadeva śukram tad Brahm ta Apah sa

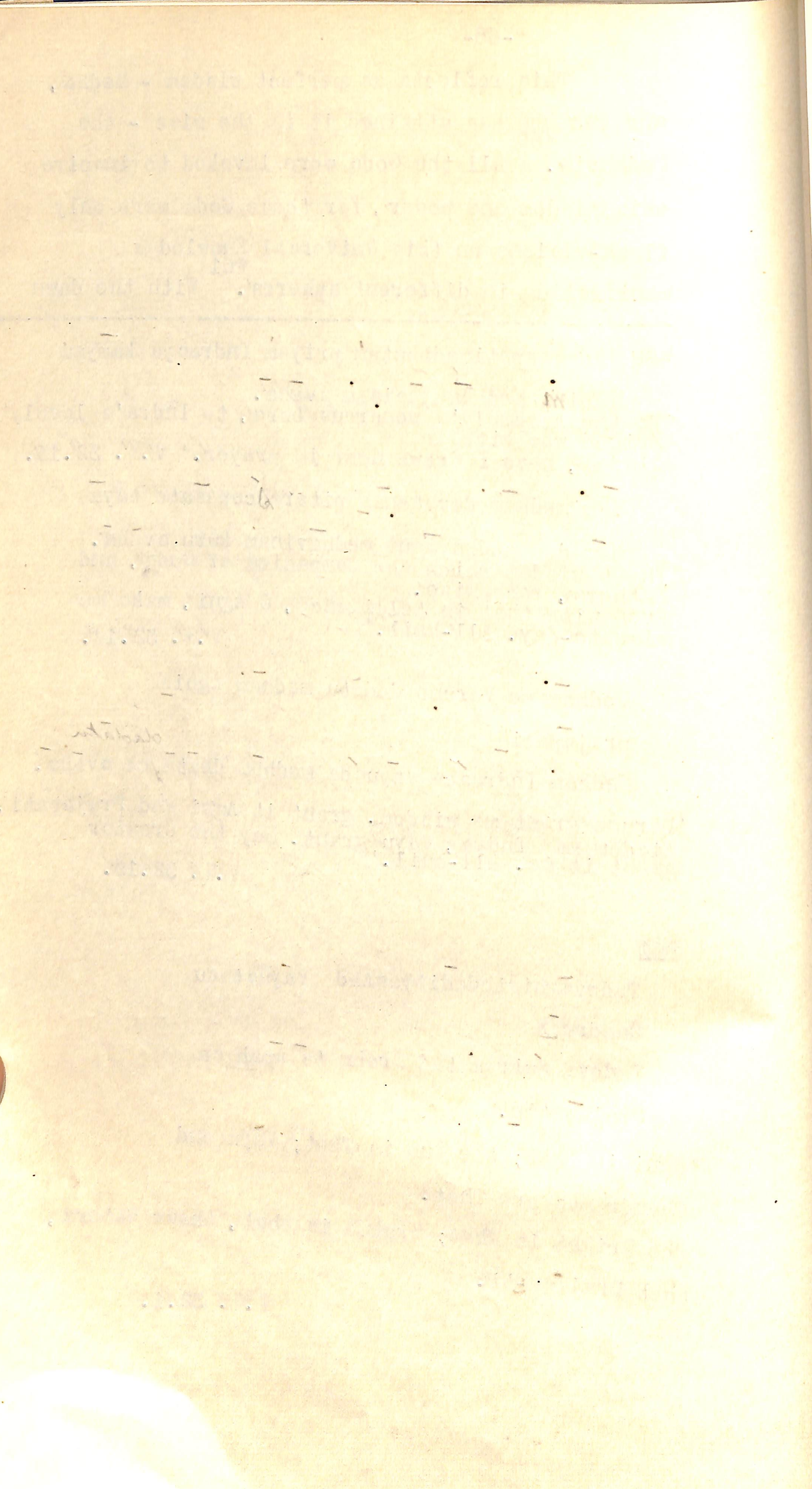
Prajapatih.

"Agni is That; the Sun is That; Vayu and

Chandramas are That.

The Bright is That; Brahma is That, those Waters,

that Prajapati." V.S. 32.1.



of this wisdom all the creature and the worlds were known by the seer and his power extending over to all the quarters and the mid - quarters, he saw everywhere his own Self and thus by holding the thread of Truth through all his acts of purity and resignation, and finally through the universal sacrifices *62 that he performed, he became part and parcel of the Eternity that he beheld everywhere. *63 This

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*62 "This and the two following Books contain texts and formulas to be used at the performance of a Sarvamedha or Sacrifice for Universal Success and Prosperity, a ten-day ceremony that ranks higher and is considered to be more important than even the Purushamedha. After performing this ceremony the Sacrificer has to leave his home and retire to the wilderness for the rest of his life. This Book is considered to be an Upanishad, entitled Tadeva from the first two words."

(Griffith's foot-note on V.S. Book 32).

*63 Parītya bhūtāni parītya lokān
parītya sarvāḥ pradiśo diśānca
Upasthāya prathamajāmṛtasyātmanā
ātmānamabhi saṁviveśa.

"Having encompassed round existing creatures, the worlds and all the Quarters and Mid-Quarters, Having approached the first-born Child of Order he with his Self into The Self hath entered". V.S. 32.11.

Pari dyāvā pṛthivī sadya itvā
pari lokān pari diśaḥ pari svaḥ
Ṛtasya tantuṁ vitataṁ vicṛtya
tadapaśyat tadabhavattadāsit.

"Having gone swiftly round the earth and heaven, around the worlds, around the sky, the Quarters, Having spread out the lengthened thread of Order, he views, and he becomes and is That Being.

V.S. 32.12.

was his greatest possession, for his life was richer than the life of noble deeds as enjoyed be great scholars or felicitous princes in their respective orders bringing fame and glory in both the worlds.*64

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*64 Idaṁ me brahma ca kṣatraṁ cobhe
śryamaśnutāṁ
Mayi devā dadhtu śriyamuttmaṁ tasyai
te svāhā.

"Let these the Priests and Nobles both enjoy the splendour that is mine.
Best splendour may the Gods bestow on me. To thee, that splendour, hail.
V.S. 32.16.

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CHAPTER III

1.

UNION WITH THE SOUL-STATE THROUGH KNOWLEDGE.

Vedic hymns are overflowing with the seers' realization ~~of the seer~~ of the fact that Turīya, like the Gāyatrī, is of the nature of Light that illumines. The seer had, therefore, pointed to the Supreme Light by which he saw and by which all the Gods were seen glorious. He had described the cause in terms of the effects, the subject in terms of the objects upheld by it. In his purest states of illumination, he had seen the Absolute State of Life which ran through and united the seer, the seeing and the seen into oneness. He had instinctively come to the great conclusion that the Spring of life flowing through Gods, men and objects was one and by merging his ego in the Laws of pure existence, he had found this One to be of the nature of purest intelligence, of which his own was only a current. The great might and supreme wisdom which he had attributed to Gods was, in fact, only a purer flow of the same Principle of Conscio-usness in higher dynamic pulsations. The seer had only established the affinity of this Life Principle to thought activity in his conception of the perfect ~~thought~~ knowledge of Gods. Symbolically everywhere and expressedly in hymns to knowledge or speech and to Purusa, all godhood

and all cosmic activity were traced to the One Principle of Consciousness that was akin to the working of the human mind.*1

This was expressed in different ways in the symbols of different Gods as we have seen above. The centre of all these symbols was the Sacrifice, for all Gods as invoked around it, ~~and~~ were only its parts, as all hymns only its speech rising like fire as the messenger between both the worlds.

This was the Purest Existence which is the spring of thousand and one activities seen all round on this earth, in the mid-air or far in the brighter w orlds. The seer had sought to translate the Principle of Consciousness seen as his Self in this objective world. In his heart, he had perceived the Pure State of Knowledge w hich illumined all that was in the objective world and for this reason was beyond being seen as such.

Thus Indra speaks of Vasiṣṭhās as the line of Seers who by contemplation had known all that is knowable on earth or heaven. The great Vasiṣṭha whose splendour was of the form of lightning - glory of his heavenly vision-was brought to his earthly life by Gods of Eternal Law and Compassion, Varuṇa, and Mitra, and in this earthly life, had

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*1 e.g. R.V. X,90 and/25.

immortality infused in him by the God of Death Himself.*2

Something like this - Law and Compassion - were the instruments of translation of the Supreme Knowledge into Supreme Action. This was here and there expressed in parables and legends. We read parables where no proper names are mentioned, for instance, Christ's parable of the Seed-sower. The Vedic parables are in their primeval form with names that embody eternal ideas. Like consciousness in the dream state, the visions of the Vedic Seers have in their hymns appropriated forms and names from the life around them and modern scholars should be more deeply in touch with the mystics of Upaniṣads to understand the spirit of the passages like these. The hymns of the Veda are, therefore, the links between the Transcendental Being of the Seer and his process of becoming. These are meditations - concrete descriptions - later on enjoined by

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*2 Ta inninyaṁ hṛdayasya praketaiḥ
sahasravalśamabhi saṁ caranti
Yamena tataṁ paridhiṁ vayanto 'psarasa
upa sedur Vasiṣṭhāh.

"They with perceptions of the heart in secret resort to that which spreads a thousand branches The Apsaras brought hither the Vasishthas wearing the vesture spun for them by Yama." R.V. VII.33.9.

Viduto jyotiḥ pari sañjihānaṁ Mitrā-Varuṇā
yadapaśyatām tvā, Tatte janmotaikam
Vasiṣṭh-Agastyo yattvā viśa ājabhāra.

"A form of lustre springing from the lightning wast thou, when Varuna and Mitra saw thee. Thy one and only birth was then, Vasishtha, when from thy stock Agastrya brought thee hither."

Utāsi Maitrā Varuṇo Vasiṣṭhorvaśyāṁ brahman manaso 'dhi jātaḥ, Drapsaṁ skannaṁ brahmṇā daivyena viśve devāh puṣkare tvādadanta. "Born of their love for Urvasī, Vasishtha, thou, priest, art son of Varuna and Mitra; And as a fallen drop, in heavenly fervour all the Gods laid thee on a lotus-blossom." R.V.VII.33.10,11.

the Upanisads for cultivating universality of mind before its final awakening to the great revelations 'Thou art That' and 'I am Brahm'. The meditations, known as Vidyās in the Upanisads, presume some such conceptions of manifested Divine, as these Vedic hymns reveal, before the Intellect can directly realise the Greatness of the Self, as the Cause of these cosmic forces. The pupil initiated to the secret meanings of the Truths of Upanisads, is directed to meditate on the manifested forms of the Supreme Being, in the sun, the eye, the Lotus of the Heart, on the Soma,- the essence of Immortality that is ever trickling in this wide Expanse between the earth and the heaven-, on the principle of Life as Prāṇaḥ, the vital air. Though the task of the Teacher is to strip off, finally, the ignorant texture of the pupil's heart, till not a speck remains to cover the naked beauty of the Self, in the initial stages of meditations of the attributes of the Supreme Lord - the Samprajñāta Samādhis of the Yogins - tastes of the pupil determine the choice of these Attributes of the Attributeless. Thus Brahm Vidyā makes use of the Inspirations embodied in the Vedic hymns, in helping the disciple to realize the Formless and Self-Supporting Support of all behind the various manifestations known as the Sun, the Vaiśvānara, the Soma and the like. Thus the Upanisads pre-suppose the knowledge of three vedas, when they take up to open the doors of the Supreme Knowledge through symbolic

interpretations of the Vedic sacrifices like the Horse sacrifice, as in the Bṛhadāraṇyaka Upaniṣad, the Vedic Meters like Gāyatri as in the Chāndogya Upaniṣad, the Vedic mystic syllables like Bhur, Bhavar, and Svar as in the Taittriya Upaniṣad or the Supreme Syllable Om, as in the Chāndogya, Māṇḍukya, and other Upaniṣads. The way of these Upaniṣads is evidently to proceed in suggestions and parables.

These Upaniṣads are, in fact, part and parcel of the Vedas, and the modern view that these are an outcome of a spirit of reaction on the part of the warrior class against the ritual life enjoined by the priestly class, is only lacking in an insight which is indispensable in any approach to the Indian metaphysics. To mark as 'later interpolation' where-ever in Vedas occurs an out-spoken expression of mystic Philosophy, and to disintegrate the Upaniṣads and the Vedas, if these doctrines are not directly the object of Vedic hymns, is a strange jugglery of western criticism. The chief suggestions and parables that these Upaniṣads work on the mind of the initiated pupil till the awakening of the Transcendental vision, are not entirely absent in the hymns themselves.*3

The diction and the idiom is mostly common in the principal Upaniṣads and the

*3 R.V.I.164.

hymns, and so are the beliefs and myths. To understand the true meanings of the text of the Vedas, of which Upaniṣads are quite a homogeneous part, one has to extricate oneself from the readymade theories and hypotheses as much as from the trammels of the net-work of the schools of sectarian philosophy. Those who declare the Upaniṣads as predominantly the religious literature of the princely class on the strength of a few names, forget the fact that the Ṛṣis of a number of hymns in the Ṛg-Veda itself are Seers raised from the princely class. The names like Viśwamitra, ~~and the~~ Maduchandas, and their descendants as Kauśikas are as popular as the Vasiṣṭhas themselves.

The hymn portion - the mantra bhaga, is rather more resonant with the warrior activity than the Upaniṣads. The sacrifices were for the welfare of the princes and the priests were ever busy making prayers for them. When the civilisation was complete, the Dynamic Complexes of the both classes worked for them the state of Supreme poise; and rising from their seats in the hall of the sacrifice, the priest and the king both retired to that secret chamber of the heart, which even in the thickest compact with hostile forces had never lost sight of the mystic meaning of the sacrifice, the ambrosia, and the hymn recited.

"The arguments that a philosophy like that embodied in the Upaniṣads cannot exist side by

side with the nature worship of the Vedas loses its force when the suktras of the Vedas are regarded as only symbolic of these esoteric truths which were taught through the Upanisads to the select few". *4

The Āryan Seer was a great nation builder, who taught devotion and purity of conduct to every individual of his nation, be he a Śūdra, bringing water and wood to the place of sacrifice, or be he the Vaisya financing it, or the warrior proclaiming the unchallenged might of the hero prince of the sacrifice, the alter of Law and Justice, or be he the priest offering oblations in the sacred fire. The nation wide education could only be imparted through cults like these wherein every one was engaged in one sort of national service or the other. The secret wisdom, the purpose of the so rigidly imposed formalities, was so to say, whispered to the fittest of the intellects out of the three castes.

To implant deeply the laws of healthy social, political, economical, moral and spiritual life into every child of the race, this Ritual Drama, the embodiment of Eternal Insight, was enacted through actions, prayers, art, legend, and myths that formed integral parts

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*4 E.Roer. Preface to 'The Twelve Principal Upanisads'.

of a Sacrifice which for the seer was the centre of the entire cosmic activity in the Rg. Veda itself.*5 The Upanisads, inturn, revived the Abstract out of this concrete wisdom, and thus, reiterated unity which was implied in the diversity of the elements of the structures of these ritual performances.

While in the Vedic hymns the Supreme State w as pursued through the pure act, in the Upanisads, it was sought directly as the Principle of conscbusness. The pursuit was carried only with a greater degree of concentration of mind, for the Supreme Principle being once realized as of the nature akin to thought mind was regarded as the only instrument by which the state could be visualized for after all sacrifices were only for the cultivation of a suitable degree of concentration in the mind for the vision of

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*5 Pṛcchāmi tvā parmantaṁ pṛthivyāḥ
pṛcchāmi tvā yatra bhuvansya nābhiḥ
Pṛcchāmi tvā vṛṣṇo aśvasya retaḥ
pṛcchāmi vācaḥ paramaṁ vyoma.

"I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee. I ask thee of the Stallion's seed prolific, Iask of highest heaven where Speech abideth."

Iyaṁ vediḥ parto antaḥ pṛthivyā ayaṁ
yajño bhuvanasya nābhiḥ
Ayaṁ somo vṛṣṇo aśvasya reto
brahmāyaṁ vācaḥ parmaṁ vyoma.

"This altar is the earth's extremest limit: this sacrifice of ours is the world's centre. The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth."

R.V. I. 1,64.34,35.

the Supreme Unity.*6

In the Upanisads, thus mind is extolled to awaken to the Conscious Principle within. Formalities observed in the sacrifices are replaced by Faith or Śraddhā by which the Supreme was seen as the extended ritual. This śraddhā leads the individual spirit to the path of light, the way of Gods, where one after the other, the higher stages of effulgence were achieved by the spirit till it rested established in the realm of supreme Light.*7 Without this Śraddhā, by which

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*6 Manasaivedamāptavyam neha nānāsti kiñcana
Mṛtyoḥ sa mṛtyam gacchati ya iha nāneva paśyati.

"By the mind is this (Brahman) to be obtained, (then there is no difference whatever). He proceeds from death to death, who beholds difference."
Katha Upanisad Valli 4th, 11.

7. Athottareṇa tapsā brahmacaryeṇa śraddhyā vidyayā
ātmānam anvisya ādityamabhijayante
Etadvai prāṇānāmayātanam etadamṛtamabhayametat
Prāyaṇametasmānna punarāvartanta ityeṣa
nirodhastadeśa śloka.

Again, those who, through austerity, by the performance of the duties of a Brahmacharin, by faith (and) knowledge, comprehend themselves, obtain the sphere of Aditya, by the northern path. This is verily the support of the creatures, this is immortal, this is without fear, this is the supreme path. From thence none ever returns, for there is this exclusion. As to that there is this verse." Pr: Up: 1.10.

and also, Atha trayo vāva lokā manuṣyalokaḥ pitṛloko devaloko iti, so' yam manuṣya lokaḥ putreṇaiva jayyo nāanyena karmaṇā. Karmaṇā pitṛloko vidyayā devaloko vai lokānām śreṣṭha stad vidyam praśaṁsanti.

"Now, there are of a truth three worlds - the world of men, the world of the fathers, and the world of the gods. This world of men is to be obtained by a son only, by no other means: the world of the fathers, by sacrifice; the world of the gods, by knowledge. The world of the gods is verily the best of worlds. Therefore they praise knowledge."
Bṛ: Up: 1.5.16.

the whole sacrifice was regarded only as an offering towards the supreme goal, and not the goal itself, the knowers of the rituals of three Vedas were considered burdened in vain with the lores of sacrifice, going in bondage over and over again, for their spirit follows the path of fathers, thinking charity and oblations as the ends in themselves.*8

In the Upanisads, the path of Knowledge which was suggested only here and there in the Vedas*9 was adhered with all devotion. With

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*8 Samvatsaro vai prajāpatistasya āyane dakṣiṇam cottaram ca. Tadye ha vai tadiṣṭā pūrte kṛtamityupāsate. Te cāndramasameva lokamabhijayante. Ta eva punarāvartante. Tasmadete ṛsyah prajākāma dakṣiṇam pratipādyante. Eṣa ha vai rayiryaḥ pitṛyānah.

"The year (time) is verily Prajāpati. It (the year) has two paths, the one to the south, the other to the north. Therefore those who worship it under the idea of work (that is to say as finite) as oblations, and pious gifts, obtain even the sphere of the moon; they return again. Therefore those who are desirous of offspring, obtain the southern path (the moon). This food is verily the path of the forefathers." Pr:Up: 1.9.

*9 cf- R.V. VII.76.2. quoted in chaper II footnote 12.

the conviction that the Life Principle is nothing but the Spirit of Knowledge, the enlightened one had rejected all pursuits that could lead him to ignorance. In fact, he saw nothing but knowledge everywhere. Where-ever his vision of the Spirit of Knowledge was obstructed, he found a cause for ignorance rooted in desire flourishing as the worldly wealth which was dead only as matter.*10 This was to be given up at all stages of enlightenment, for the cause of ignorance assumed as great a form as the stage of light reached. It was with this understanding that he saw at all higher stages of growth, paths of greater degree of darkness or paths of matter running parallel to paths

Deva yāna and Pitṛ yāna

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*10 Tasmai sa hovāca prajākāmo vai prajāpatiḥ sa tapo 'tapyata sa tapastaptvā sa mithunamutpādáyate. Rayiṁ ca prāṇam cetyetau me bahudhā prajāḥ kariṣyat iti.

"He said to him: Prajapti was desirous of offspring He performed austerity. Having performed austerity he produced a couple, matter and life (with the intention): They shall in manifold ways produce offspring for me." Pr:Up: 1.4.

Ādityo ha vai prāṇo rayireva candramāḥ rayirva etat sarvaṁ yanmūrtam cāmūrtaṁ ca tasmān mūrtireva rayiḥ.

"Āditya (the sun) is verily life, matter even the moon; matter is this all, viz., what has form, and what is without form. Hence (from this division) what is possessed of form is even matter"

Pr:Up: 1.5.

of increasing light like the flame, the day, the bright fortnight, the northern path of the sun, the wo rld of Gods, the Sun, the lightning, the Spirit of Mind, and finally the Brahm loka.*11 The~~se~~ successive paths of darkness starting from desire to conquer the worlds through sacrifice, charity and austerity leading to the sm-oke, the night, the dark fortnight, the southern path of the sun, the world of manes, t he

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*11 Te ye evametadviduryе cāmi araṇye śradhāṁ satyamupāsate te archirabhisaṁbh-avantyarciṣo 'harahna apūryamāṇa pakṣam-apūryamāṇapakṣād yaṇsanmasanudingaditya eti māsebhyo devalokaṁ devalokādityaṁ Ādityādvaidyutaṁ tanvaidytaṁ puruṣo mānasa etya brahmalokān gamayti te teṣu brahmalokeṣu parāḥ pàravato vasanti teṣām na punaravṛttiḥ.

"Those who know this, and those too who in the forest truly worship (upāsate) faith (śraddhā), pass into the flame (of the cremation-fire); from the flame, into the day; from the day, into the half month of the waxing moon; from the half month of the waxing moon, into the six months during which the sun moves northward; from these months, into the world of the gods (deva-loka); from the world of the gods, into the sun; from the sun, into the lightning-fire. A person (puruṣa) consisting of mind (mānasa) goes to those regions of lightning and conducts them to the Brahma-worlds. In those Brahma-worlds they dw ell for long extents. Of these there is no return." Br.:46.2.15.

moon, thence downward through the space, the air, the rain, the earth, the food, the man and the woman *12 were regarded only as the stages of matter associating with the individual Spirit and causing it to be born again and again.

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*12 Atha ye jajñena (dānena) tapsā lokāñjayanti te dhuma-
x mabhisaṁbhavanti dhumādrātrim rātrer apakṣ-
iyamāṇa-pakṣam apakṣiyamānpakṣādyān ṣaṇmāsān-
dakṣiṇāditya eti māsebhyaḥ pitṛlokam pitṛlokā-
ccandram te candram prāpyannam bhavanti tams-
tatra devā yathā somam rājānamapyāyasvāpakṣiya
svetyevamenānstatra bhakṣayanti teṣām yada
tatparyavaityathaimameva ākāśamabhiniṣpadyanta
ākāśād vāyum vā-yorvṛṣtim vṛṣṭeh pṛthivim te
pṛthivim prāpyannam bhavanti te punaḥ puruṣā-
gnau hūyante tato yoṣāgnau jayante lokān
pratyutthāyinasta evamevanu parivartantetha
ya etau panthānau na viduste kīṭāḥ pa-tangā
yadidam dandaśūkam.

"But they who by sacrificial offering, charity, and austerity conquer the worlds, pass into the smoke (of the cremation-fire); from the smoke, into the night; from the night, into the half month of the waning moon, into the six months during which the sun moves southward; from those months, into the world of the fathers; from the world of the fathers, into moon. Reaching the moon, they become food. There the gods-as they say to King Soma, "Increase. Decrease".- even so feed upon them there. When that passes away for them, they they pass forth into this space; from space, into air; from air, into rain; from rain, into the earth. On reaching the earth they become food. Again they are offered in the fire of man. Thence they are born in the fire of woman. Rising up into the world, they cycle round again thus.

But those who know not these two ways, become crawling and flying insects and whatever there is here that bites'.

The seers of Upanisads had gone much farther. The Eternal Spirit was no more confined for them to the objective world. With the realization that all was Knowledge, they had found the Supreme Being seated in theirhearts illumining the entire microcosm *13 of various vital, mental and organic

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*13 "By ruling over the eleven-gated citadel
Of the Unborn, the Un-crooked-minded one,
One sorrows not.
But when liberated (from the body), he is
liberated indeed.
This, verily, is That".
Katha Up: 5th Valli. 1.

"A person of the measure of a thumb,
Like a light without smoke,
Lord of what has been and wha t is to be.
He a lone is today, and tomorrow too."
Katha Up: 4th Valli. 13.

"A Person of the measure of a thumb is the
inner soul (antaratman),
Ever seated in the heart of creatures.
He is framed by the heart, by the thought,
by the mind.
They who know That, become immortal."

Sve: Up: 3rd: Adhyāya, 13.

Aṣṭācakrā navadvārā
devānām purayodhyā,
Tasyām hiraṇyayaḥ kośaḥ
svargo jyotiṣāvṛtaḥ.
Tasminhiraṇyaye kośe
tryare tripratiṣṭhite,
Tasminyadyakṣamātmanvat
tadvai brahmavido viduḥ.

"Eight-wheeled and nine-portalled is the invincible fortress city of the gods.
Within is stationed the golden bud, haloed with light,
The golden bud, three-sepalled and triply-propped, seals within itself that Adored and Adorable One, the lord of the soul.
It is He, who is revealed to the seer.
A.V. 10.2.31,32.
(Translation by Dr: Raghu Vira in Vedic Mysticism : page 21).

activities ,as the Prajñātmā or the Principle of Conciousness , cause of all phenomena connected with the heart or the mind as meditation, deliberation, invention, intelligence, insight, resolve, purpose ,desire ,suffering ,recollection, idea ,force ,life ,love ,will and all th-at is the foundation of these.*14 The Transcendental was now

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*14 "Now, when the eye is directed thus toward space, that is the seeing person (cakṣuṣa puruṣa); the eye is (the instrument) for seeing. Now, he who knows "Let me smell this" - that is the Self (Ātman); the nose is (the instrument) for smelling. Now, he who knows "Let me utter this" - that is the Self; the voice is (the instrument)for utterance. Now, he who know-s "Let me hear this" - that is the Self; the ear is (the instrument) for hearing". Ch: Up: 8.12.4.

" 'Yājñavalkya, what light does a person here have?'

'He has the light of the sun ,O king,' he said, 'for with the sun ,indeed ,as his light one sits ,moves around ,does his work ,and returns.'

'Quite so, Yājñavalkya.

But when the sun has set, Yajnavalkya, what light does a person here have?'

'The moon ,indeed ,is his light ,' said he ,'for with the moon ,indeed ,as his light one sits ,moves around, does his work, and returns.'

'Quite so, Yājñavalkya.

But when the sun has set, and the moon has set, what light does a person here have?'

'Fire indeed ,is his light', said he ,'for with fire, indeed, as his light one sits ,moves around ,does his work, and returns.'

'Quite so, Yājñavalkya.

But when thesun has set, Yajnavalkya, and the moon has set, and the fire has gone out, what light does a pe rson here have?'

'Speech ,indeed ,is his light ,'said he ,'for with speech ,indeed ,as his light one sits ,moves around ,does his wordk, and returns. Therefore ,verily ,O king, where one does ~~his work, and returns~~ not descern even his own hands ,when a voice is raised ,then one goes stra ight towards it.'

'Quite so, Yājñavalkya.

But when the sun has set ,Yājñavalkya, and the moon has set, and the fire has gone out, and speech is hushed, what light does a person here have?'

'The soul(ātman), indeed ,is his light ,'said he ,'for with the soul ,indeed ,as his light one sits ,moves around ,does his work ,and returns.' " Br:Up: 4.3.2-6.

"That which is heart (hṛda-ya)and mind (manas)-that is, consciousness(samjnana) ,perception (ajnana) ,discrimination (vijñāna) ,intelligence (prajñāna) ,wisdom(medhas) ,insight (dṛṣti) ,steadfastness(dhṛti) ,thought(mati) ,thoughtfulness (manīṣa) ,impulse(juti) ,memory(smṛti) ,conception(samkalpa), purpose(kratu) ,life(asu) ,desire(kāma) ,will(vaśa).

All these ,indeed ,are appellations of intelligence (prajñāna)". Ait: Up: III.2.

seen as the Immanent the inner Knower as the cause of all knowing, willing and feeling. *15

It was nothing new, but it was really something great meant for greater intellects out of those very people who had seen the Supreme as the Chief God Indra or the Puruṣa adored through sacrificial cults. The search was now made within. The Self alone was worthy to be worshipped ~~through all offerings~~ as the Divinity *16 like the sun, fire and vāyu *17, for it is present everywhere in various

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*15 "Fire is His head; His eyes, the moon and sun;
The regions of space, His ears; His voice, the revealed Vedas;
Wind, His breath(prana); His heart, the whole world. Out of His feet,
The earth. Truly, He is the Inner soul(Atman) of all". Mun:Up: 2.1.4.

*16 "So whoever worships another divinity (than his Self), thinking 'He is one and I another', he knows not. He is like a sacrificial animal for the gods. Verily, indeed, as many animals would be of service to a man, even so each single person is of service to the gods. If even one anima-l is taken away, it is not pleasant. What then, if many? Therefore i-t is not pleasing to those (gods) that men should know this" Br: Up: 1.4.10.

*17 "That fire rises as the universal, all-formed life. This very (doctrine) has been declared in the verse:-
(...Him) who has all forms, the golden one, all-knowing,
The final goal, the only light, heat-giving.
The thousand-rayed, the hundredfold revolving,
Yon sun a rises as the life of creatures.
Pr:Up: 1.7-8.

[illegible] the Immanent, the Inner [illegible] of all [illegible] of all knowing, willing and feeling.

It was nothing new, but it was really something great [illegible] for greater intellects [illegible] very people [illegible] the [illegible] [illegible] adored [illegible] [illegible]

[illegible]

forms, as these are present in every object. *18
~~which uphold them.~~ *18

The highest aim with the seers of the Upaniṣads was to know the Inner Knowing Principle. *19 This was the highest Knowledge for it was beyond the reach of organs and mind, which can approach the soul as it were, but fail to see it in its true nature. This is the Turīya for it knows the fourth, as beyond the distinctions of the knower, knowing and the known object. It is the Knowledge and nothing beside.

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*18 "As the one fire has entered the world
And becomes corresponding in form to every form,
So the one Inner Soul (antarātman) of all things
Is corresponding in form to every form, and
yet is outside."
"As the one wind has entered the world
And becomes corresponding in form to every form,
So the one Inner Soul of all things
Is corresponding in form to every form, and
yet is ~~x~~outside".
"As the sun, the eye of the whole world,
Is not sullied by the external faults of the
eyes,
So the one Inner Soul of all things
Is not sullied by the evil in the world, being
external to it."
"The Inner Soul(antarātman) of all things, the
One Controller, Who makes his one form manifold-
The wise who perceive Him as standing in oneself
They, and no others, have eternal happiness".
Katha Up: 5.9-12.

*19 "This subtle soul is to be known by thinking, into which life, five-fold divided, entered. The organ of thinking, of every creature is pervaded by the senses; that (organ) purified, the soul manifests itself." Mund: Up: 3.9.

Yet the only instrument is the intellect or the mind, for ~~it~~ before being directly perceived the Inner Being has to be understood.[*20] The seer have therefore, laid all the stress on clear understanding and sharp intellect.[*21]

This 'mind' was to be carried beyond the world of idols which it had inevitably formed, in its association with the transcendental ideals. The Turiya in Upanisads was thus, cultivated through intuitional realisation of the Supreme state by the individual. The whole psychic process that had created these symbols, was applied the reverse gear by the Teacher of the Upanisads, and metamorphosis of the pupil was instantaneous. Soon he discovered the naked Reality of the Self behind the garb of Divinity of the Sun, the Moon, the Vaiśvānara, and Prajāpati, which garb, Speech had been weaving all this while. His actions, past and present, receded from him and with wings of pure knowledge, he soared to the heavens of

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*20 "Then (follows a comparison of Brahman) with reference to the soul. The mind, approaches as it were to this (Brahman); by the mind one recollects Him; (by the mind) he is again and again ascertained."
Kena Up: 4.5.

*21 "Purified in intellect, (man) gains that world and those desires which he imagines in his mind. Therefore let a man who is desirous of prosperity worship him who knows the soul."
Mund: Up: 3.10.

self-effulgence. The lists of teachers given in the Brhadāraṇyaka and the other Upaniṣads proclaim this school of intuitional Idealism to have grown with Prajāpati Himself, and to have been held as the highest secret treasure by Ṛṣi am after Ṛṣi. Thus the Supreme Vision, which had, on one side fertilised the Most prolific fields of Āryan Arm and Intellect, was busy planting the roots of the race in the depth of a Fearless, unshaken ground of the consciousness that nothing exists beside Divinity, and that Divinity is the self that is within the Heart.

All conflicts that arose out of the sense of duality found rest in the confidence that the Individual is not only the Master of all that surrounds him, but is in fact, the very Spirit that has resumed all this multiplicity. Hopes and fears were annihilated in the process of deification of the solitary heart to the state of the universal Support of all. Currents of pessimism that often, at moments, sweep over the strongest of hearts, x were dried to extinction, by the glory of Eternal Wisdom. Already in the vedic rituals and hymns, the Great Knowledge as the fountain of Immortality had been sought in the cult of the soma Drink, and the conception of the Supreme Puruṣa, when exhilarated with the spiritual Drink, the sacrificer saw the hosts of mighty luminous

worlds recede into nothingness before the Expansion of his own Being, the Origin of all these, he began to ~~xxx~~ realise the mystic tones of those elderly Ṛṣis who had long since resorted to solitary Forest Life, and would only be humbly approached for further initiation into the mysteries of the soul.

Thus we find Nārada, Indra, Janaka, surrendering themselves before Sanat Kuma ra, Prajapati and Yājñavalkya respectively for knowing the greatest secret. Turīya, here shines as the flash of Lightning that illumines the darkest centres of our inborn ignorance, and charges the individual with universal Supremacy of the soul over what was hitherto regarded as the non-self. The state of reception of Divine Light grows into that of Self-Expansion. The parables of the Two Birds and the Tree with roots in Heaven *22 and the allegories like the 'Sun is the Eye of Heaven'reveal their mystic meaning and the disciple begins to be in a wide awake Trance of Knowledge, wherewith he throbs with the rhythm of Nature. This direct approach to Turīya leaves far behind the imagination which saw art in Nature, and Nature in the Absolute Soul that is, in fact, beyond all phenomena. The idea of worship of symbols gradually falls off; and is replaced by knowledge, not through perception or inferance,

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*22 Mund: Up: III.1.1-2.
vide R.V. 1.164.20-21. see foot-note 2 Ch: II.

of the sense or mind or speech, but knowledge of the self by the self.*23 For, in fact mind, and senses are illumined by the self, as their cause, and cannot illumine the self.

This cult of knowing the Supreme Cause in stead of worshipping it, is the last achievement in the religious awakening of the Aryan race. It liberates man out of trammels of pleasure and vanity, which arise out of a sense of favour and grace of the omnipotent spirit worshipped as an object. The creative phase of the spirit which is evidently the centre of attraction in those cults of the Vedas in which the Soma Drink, or Indra or Rudra, the Supreme Deity were worshipped as the highest manifestation of the Cosmic will is dissolved in the Tranquil state of the self which, so to say, has devoured the Creative Ego of the priest and the prince of the Vedic sacrifice.*24

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*23 "Him, the Supreme Brahman, does not approach the eye, or speech ormind. We do not recognise (Brahman as anything perceptible); therefore we do not know how to teach him (his nature to a disciple). It is even different from what is known (from the manifested universe; if you then say, it must be the unmanifested universe, no) it is also beyond what is not known (to the senses, it is beyond the unmanifested universe) Thus we heard from the former (teachers) who explained it to us." Kena Up: 1 .3.
"The soul can not be gained by knowledge, not by under-standing, not by manifold science. It can be obtained b y the soul by which it is desired. His soul reveals its own truth".
Kath:Up: II.23.

*24 "Who is able to know in the manner, where that soul is whose food is both the Brahmana and Ksatra and whose condiment is death."
Kath: Up: II.25.

Grace of Deities is now realised as merely a beneficent aspect of the True Being of the self, which had transformed itself into the nature of all beings as these beings, as fire- and Sun transform themselves into the objects which they, as their cause, uphold and sustain.*25

Fears and hopes lie uprakk uprooted and one is beyond all limitation into the state of Infinite Bliss.*26

This is the domain of pure knowledge, where one is no more a minute fraction of the whole universe, but is the centre of the whole Expanse, a s the heart, though a little lump of mass to be measured in units of thumb, is the centre of the whole being of man; or as the sun, which as compared to the universe, is as little as the heart in man, is the centre of the whole Cosmic Life. In fact, objective views of life have disappeared like darkness in presence oflight, and neither sizes precedence nor status are the measures of realisation of the Greatness of the Self.*27

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*25 "As Hansa (Āditya Sun) it dwells in the heavens as Vāyu (wind) it dwell in the earth, as Soma in the water jar, it dwells in man, it dwells in Truth, it dwells in the ether, it is born in the waters (as aquatic animals) it is the Great One (infinite)" Katha Up: V.2.

*26 "The wise who behold (the soul) as the eternal among what is transient, as the intelligent among those that are intelligent which though one grants the desire of many (who behold it) as dwelling in their own selves attain eternal bliss, no other." Katha Up: V.13.

*27 "The spirit, the inner soul, which is of the size of the thumb, is always residing in the heart ofmen, let a man separate it from his own body, as from a painter's brush a fibre. "Let a man know it, which is pure, which is immortal; let a man know it which is pure, which is immortal." Katha Up: VI.17.

This state beyond all phenomena is the Seat of all phenomenal existences. The Sun, the Moon, the Fire and Wind have their being in and for this Supreme Soul ~~which~~ by whose decree they go about performing their functions and by whom they are held in awe as creatures are held in fear of Lightning.*28

This Supreme Knowledge, thus raises one to the true state of the Self where ideas of God, devotion and the devotee are absolutely annihilated. Differences disappear and multiplicity is merged in the conception of unity as rivers are lost in the ocean.*29

Indeed Turīya is this Ocean of Knowledge where all sacrificial rites, devotions, and penances find their ultimate goal. Here the Priest and the Prince both receive the highest rewards of their offerings. Attachment with works and gifts is relinquished, for the truth

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*28 "This whole universe trembles within the life (the supreme Brahman); emanating (from it) it (the universe) moves on. It (Brahman) is a great fear, like an uplifted thunderbolt. Those who know it, become immortal."
"Through fear of him burns the fire, through fear of him burns the sun, through fear of him runs Indra, the wind, and Death as the fifth."
Katha Up: 6.2,3.

*29 "As the flowing, sea-going rivers, when they have reached the sea, are annihilated, as their names and forms perish and only the name of sea remains, so the sixteen parts of the witness (soul) which are going to the soul (as the rivers to the sea), when they have reached the soul, are annihilated, their names and forms perish and only the name of soul remains; it is (then) without parts, it it immortal. Here follows this memorial verse "Let man know the spirit, who ought to be known, in whom the (sixteen) parts abide, as the spokes in the nave (of the wheel), in order that death may not pain you." Pr: Up: 6.5,6.

is realized once for all that these are not ends in themselves, and when adhered to with desire of glory hurl man into depths of ignorance.[*30]

With the dawn of this Knowledge, symbols drop down pointing to the Self in its ~~pu~~ virgin purity. The knower of this antaratman beholds the world as if it were a dream, like and moves therein like a Master at whose command moves the entire creation. Such was the Seer Yājñavalkya from whom Knowledge flashed as lightning charging scholars at King Janaka's court with instantaneous illumination to look a t the cause of all life within their own hearts and be struck dumb with. This light from within makes King Ajātaśatru lightly laugh at and baffle a scholar like Bālāk learned in the cults of the Vedas. The true Knower has separated the gold from the base metal and is securely embowered within richness of his

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*30 "Manifoldly living in ignorance,
They think to themselves, childishly:"We have accomplished our aim".
Since doers of deeds (karmin) do not understand, because of passion (raga).
Therefore, when their worlds are exhausted, they sink down wretched."

"Thinking sacrifice and merit is the chiefest thing,
Naught better do they know - deluded.
Having had enjoyment on the top of the heaven won by good works,
They re-enter this world, or a lower."

Mundaka Up: I.2.9,10.

Eternal Visions, wherein he sees his Self as the Spirit from whom are created ~~am~~ not only life, mind, organs, ether, air, light, water and the earth but also the fire, the sun, the moon, the quarters and the sacred knowledge.

This is not at all a wild eccentricity. Turīya as the Self-Knowledge dawns only when the individual has been steadily purifying the mind from all that has accrued to it in the form of desire and ignorance. This cult of the Self strikes the world with knowledge and Purity centred in the magnetic personality of an enlightened soul, who has passed through great austerities and discipline physically, mentally and in the spirit, and like a good chariotoeer who brings the horses under his control, ~~he~~ has brought every function of his mind under his sway, till the brightness of the soul bursts through his corporeal being.*31

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*31 "He, however, who has understanding,
Whose mind is constantly held firm -
His senses are under control,
Like the good horses of a chariot-driver."

....

"He, however, who has understanding,
Who is mindful and ever pure,
Reaches the goal
From which he is born no more."

....

"He, however, who has the understanding of a chariot-driver,
A man who reins in his mind -
He reaches the end of his journey,
The highest place of Vishnu."

Katha Up: III. 6,8-9.

This Soul Splendour which floods the being of a recluse ascetic like Yājñavalkya ceases not to flash through the burdened lives of ordinary men as 'Conscience', 'Inner voice', 'Inspiration' or 'Clairvoyance'. As conscience it is the ordainer and guardian angel of all, the wise as well as the ignorant acting as great Charioteer in the case of the former and holding the latter in fearful obeisance of some unknown principle of justice. As Inner voice it becomes the saviour by placing before humanity the highest ideals of sacrifice and universal love. For what other reason than Inspiration could Christ be a willing Sufferer for the ideal of love and Truth, and Joan of Arc for her ideal of Liberty. As clairvoyance it consoles mankind from time to time through holy persons like Moses who acted as the transmitter of Divine knowledge and will in punishing the Pharoahs and saving the Israelites. In the case of ordinary men who are devoted to Simplicity and Truth, it acts as happy chance suggestions which make them live safe in a world, where most of the selfish impostors and cruel tyrants often pass through horrifying crises. This Self-existing the Cosmic Vision of Truth thus manifests itself amongst the worldly men in a greater or lesser degree but it is present everywhere. It is called the Omnipresence and Omniscience of God by theologians; and is alone what we all are as asserted by the Gāyatri Brāhman of the Brihadāranyaka Upaniṣad.

- This is the link between the Man and the Universe, for reflecting on the Co-smic activity as expression of his inner Spirit of Knowledge in the Infinite plane of Cosmic life *32, the enlightened one soars into the realms of purest Transcendence.

Such a pure essence, as this Turīya or Vidyā is, cannot be the subject of any description for its plane is above human instruments of knowledge, nay, even the instrument of feeling. But this pure knowledge can be perceived as reflected through the psychic behaviour of one who has achieved this. It express itself as virtue which is knowledge as conceived by Socrates. The perfect man living in the same conditions as other do, accepts as a medium for expression of transcendental vision whatever is best in thought and action in his age, and carries

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*32 "From Him (proceeds) fire, whose fuel is the sun;
From the moon (Soma), rain; herbs, on the earth.
The male pours seed in the female.
Many creatures are produced from the Person (Purusha)."
"From Him the Rig Verses, the Saman Chant, the sacrificial formulas (yajus), the initiation rite (dīkṣa).
And all the sacrifices, ceremonies, and sacrificial gifts (dakṣiṇā),
The year too, and the sacrificer, the world
Where the moon (Soma) shines brightly, and where the sun."
"From Him, too, gods are manifoldly produced,
The celestials (Sādhyās), men, cattle, birds,
The in-breath and the out-breath (prāṇāpānau), rice and barley, austerity (tapas),
Faith (śraddhā), truth, chastity, and the law (vidhi)."
Mundaka Upi. II. 5-7.

it to that transcendental purity through his divine love for the principles of good which make him rise above the age, and stand as an ideal ever to be cherished. The same Turīya is always running as the current of pure thought ~~in all human beings~~ along with what runs for ever as commonplace in the mind of human beings. Whether considered as the fourth or the thousandth high grade, Turīya is the Infinity running through all finite activites of the mind. *32A

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*32A

"The human mind cannot be absolutely destroyed with the human body, but there is some part of it which remains eternal."⊕

"Our mind, in so far as it understands, is an eternal mode of thinking, which is determined by another mode of thinking, and this one again by another, and so on to infinity; so that they all constitute at the same time the eternal and infinite intellect of God."※

(Ethics ※V.40 note, ⊕23 by
(Spinoza : as quoted in
('The Story of Philosophy' by
(Will Durant.

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2.

TURĪYA AS PURE TRANSCENDENCE.

Thus stirring up the dynamic minds, the Upaniṣad Seers inspire in them an urge to be absorbed in the Light of Lights, which in the earlier days of Vedic rituals, was visualized by them through the working of the cosmic forces Potentialities of Mind and Intellect, the all comprehensive instruments of knowledge, are extolled and vision of the Cosmic Spirit impressed home. The degree of knowing is intensified at every new Revelation, with the rapid growing of discriminating faculty into Exaltation of feeling and faith. Every moment in this spiritual growth brings newer promises of cosmic expansion. Mind that had been afraid of shadows, and had sought refuge in the ordainer Omnipotent, overthrows all the feelings of shortcomings, and finds strange delights, when his being begins to encompass all that was hitherto alienated to him in the form of the super-human. The final bonds are broken, ~~xxx~~ when the Teacher raises his finger saying 'Thou art That'

This is the awakening. The mind muses over symbols and ideals of the period of its first initiation, and with inner-most senses replete with conviction, it is elevated to a blissful identity with the Infinite. But this is not the end with the Upaniṣad - Seers. The elevation often ebbs down and the highest vision soon fades away. The structure erected

on pillars of differences, or identity established over factors of divided existence gives way under stress of trials, and even Jesus cries on the cross that Father has forsaken Him. The Seers anticipated this common man under the cover of what, in fact, may be called pseudo-transcendental Existence, revealed, imagined or accepted as realised. They had their further task of humanising all that had been deified and of drowning away the difference which Intellect had accepted as supports from which to jump into the heaven of identity. That which had been merely suggested in the Vedas replaces that which had been more eloquently adored. Prajāpati, the first man, evolves out of the Virāt Puruṣa, the sun, the Vaiśvānara, the Saṁvatsara or Year. Worship of Indra, or Agni gives way to contemplation of the vital phenomena of life and speech. Vision, Faith and Elevation are shaped into Intellect that sheds perennial Illumination. The transformation is further carried on by making the pupil look to the inner One, Principle of Consciousness out of which every notion had evolved. Having known the Truth and leaving behind all differences of the seer and xxx the seen, he merges into it, shining as Consciousness, beyond any urge of expression. It is here that Turīya is directly the purest transcendence.

From adoring the Manifested Supreme Being to the realization of the Absolute, as the

spring of all causes and effects, and yet in itself beyond the range of any mutation, the change, though in no way sudden, is so strange that mind still clings to its notions, and seeks to define the Absolute only in terms of the expressed. But Absolute, in fact, is a boundless ocean, of which waves, currents, the quiet deep, and the ocean as it is, represent the four phases.

Distinction of these phases have no other ground than that of name and form. In essence, the three changed forms of the sea are one and the same, the fourth in substance is the ground of these changes. Thus in Māndukya Upanisad, Turīya as Absolute Consciousness is described in relation to the phenomenal consciousness. The Infinite, appears in three forms, as phases of consciousness in awakefulness, in dream, and in deep sleep. The humanising process here has reached its climax. Before the seeker of Truth merges into the Supreme ocean of consciousness, withdrawing his senses and mind from the world of objects and penetrating into the Self, contemplating on the mystic syllable Om, as the three letters, and finally as it is the world of objects, and the world of dreams and ideas, and the world as withdrawn in its cause, are being constantly reflected upon as mere expression of three phases of consciousness, distinguished from one another merely

in form and words, till the last traces of discriminations are lost and the soul shines as Unqualified consciousness. For this contemplation, the ground is prepared in declaring the world of objects as merely a projection of the consciousness in its waking condition, and the world as withdrawn within its cause as the result of Deep Sleep consciousness. When the whole world of phenomena is realized as reflection in the consciousness, Gods, and Divine supreme are beheld within and identity with the formless is truly complete.*33

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*33 " 'Which (katama) is the soul?'
'The person here who among the senses is made of knowledge, who is the light in the heart. He, remaining the same, goes along both worlds, appearing to think, appearing to move about, for upon becoming asleep he transcends this world and the forms of death."

" There are no chariots there, no spans, no roads. But he projects from himself chariots, spans, roads. There are no blisses there, no pleasures, no delights. There are no tanks there, no lotus-pools, no streams. But he projects from himself tanks, lotus-pools, streams. For he is a creator."

" As a falcon, or an eagle, having flown around here in space, becomes weary, folds its wings, and is borne down to its nest, just so this person hastens to that state where, asleep he desires no desires and sees no dream."

" Verily, while he does not there know, he is verily knowing, though he does not know (what is /usually/ to be known); for there is no cessation of the knowing of a knower, because of his imperishability (as a knower). It is not, however, a second thing, other than himself and separate, which he may know."

" Verily, where there seems to be another, there the one might see the other; the one might smell the other; the one might taste the other; the one might speak to the other; the one might hear the other; the one might think of the other; the one might touch the other; the one might know the other."

Br: Up: 4.3. 7,10.19.30 and 31.

The soul as consciousness is the seat of all appearances and also the ruler, Īśvara, the consumer of the fruit and bearer of life, of the whole created and uncreated universe; and as Consciousness, the soul has his resort in the cavity of the heart. Thus the objective world is realized to be identical with the consciousness, as the Supreme Spirit ~~wki~~ within the heart, pervading the entire ~~x~~ universe. *34

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*34 "Now, he who on all beings
Looks as just (eva) in the Self (Ātman),
And on the Self as in all beings
He does not shrink away from Him."

"In whom all beings
Have become just (eva) the Self of the discerner-
Then what delusion (moha), what sorrow (śoka) is there,
Of him who perceives the unity."
Isa Up: 6,7.

"If one have known (It) here, then there is truth.
If one have known (It) not here, great is the destruction (vinaṣti).
Discerning (It) in every single being, the wise,
On departing from this world, become immortal."
Kena Up: II.5.

"He who knows this experiencer
As the living Soul (Ātman) near at hand,
Lord of what has been and of what is to be
He does not shrink away from Him."
This, verily, is That.

"He who was born of old from austerity (tapas),
Was born of old from the waters,
Who stands entered into the secret place (of the heart),
Who looked forth through beings
This, verily, is That." Katha Up: IV.5,6.

"Those who followed after meditation (dhyāna) and abstraction(yoga)
Saw the self-power (atma-sakti) of God(deva) hidden in his own qualities (guṇa).
He is the One who rules over all these causes,
From 'time' to 'the soul'."

Śvetasv: Up: I.3.

The realization is by degrees. The study of the Self in relation to the world around him in the waking, dreaming and sleep states, finally reveals the mystery that the existence of the objective world for the seeing subject at least depends upon the conditions which are located in the subject itself. The power of the Self to create a world of his own in dreams convinces him of the fact that the outer world is only a projection of the same principle of Consciousness which in deep sleep is seen as the Lord of the creation, breathing as the Life Principle in centre of all activities going round him [*35]. The Upanisad seers wanted to know this knower above these three phases They were thus searching for the fourth beyond these three phases. This they called the Turīya. This they declared to be the Pure Knowledge, for this is above the ignorance of the dreamer and the awake.

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*35 "The first condition is Vaiśvānara, whose place is in the waking state, whose knowledge are external objects, who has seven members, who has nineteen mouths, (and) who enjoys the gross (objects)."

"His second condition is Taijasa, whose place is in dream, whose knowledge are the internal objects, who has seven members, nineteen mouths (and) enjoys the subtle (objects)."

"When the sleeper desires no desires, sees no dream, this is sound sleep. His third condition is Prajñā (who completely knows) who has become one, whose knowledge is uniform alone, whose nature is like bliss, who enjoys bliss, and whose mouth is knowledge."

"He (The Prajña) is the lord of all; he is omniscient, he is the internal ruler; he is source of all; for he is the origin and destruction of (all) beings."

Mand: Up: 3-6.

This is above even the mass of consciousness, the enjoyer of bliss, in the deep sleep state, for it is not ephemeral like it. Th is is the fourth. This is the Absolute where Knowledge is no more limited to internal objects, nor external, nor both, nor merely a mass of consciousness, nor limited to any distinctions like the visible or the invisible or the both. This is beyond thought and beyond proof. This is the state of Tranquility where there is no du-ality.*36

Those who realise this identity of the objective and the subjective are the wise who go beyond sorrow and death and are established in pure Transcendence; for when Avidya is destroyed Consciousness no more appears to be related to outward object but shines as Self.

This definition of the Fourth state of the soul after definitions of the three states of waking, dream, and deep sleep known as Viśva, Taijasa, and Prajñā respectively; is not merely a negation of the attribu-te, such as conscious of the subjective etc; but is a positive knowledge

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*36 "Is not that which is conscious of the internal (subjective) world, nor that which is conscous of the external (Objective) world, nor that which is conscious of both, nor that which is a mass all sentiency, nor that which is simple consciousness nor that which in insentient (It is) unseen (by any sense organ) not related to anything, incomprehensible (by the mind), uninferable, unthinkable, indescribable, essentially of the nature of consciousness constituting the Self, alone negation of all phenomena, the peaceful all Bliss, and the Non-dual. This is what is known as the fourth (Turiya). This is the Ātma, and it has to be realised." Mand. Up. 1.7 (Gauda Pada

of the real, fourth, transcendental state of the self in which there are no phenomena of any of these states.*37

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*37 "By the statement that it (Turīya) is not conscious of the subjective is indicated that it is not Taijasa. Similarly by the statement that it is not conscious of the objective it is denied that Turīya is any intermediate state between the waking and the dream states. By the statement that Turīya is 'not a mass of sentiency' it is denied that it is the conditionof the deep, sleep which is held to be causal condition on account of one's inability to distinguish truth from error (in deep sleep); by saying that it is not simple consciousness it is implied that Turīya cannot simultaneously cognise the entire world of consciousness, (by a single act of consciousness) and lastly by the statement, that it, is not unconsciousness it is implied that Turīya is not insentient i.e. of nature of matter. ---
Hence it (Turīya) is unseen; and because it is unseen it is incimprehensible. Turīya cannot be apprehended by the organs of action. Alakṣnam means uninferable, because there is no Linga (common characteristic) for its inference. Turīya is 'unthinkable' and hence 'indescribable' by words. It is essentially of the nature of consciousness consisting of Self."

'Sankras commentary on Mand:up: 7.'

It is here that Turīya is conceived as Pure Transcendence as beyond the Immanent (antaryāmin) the wakeful, the dreaming and the sleeping phases of man. This is of the nature of Pure Light. It is the seeing eye by which all see but which is not seen by them. It is hearing by which all hear but which is beyond hearing. By it the organs and the mind work and by it grows Speech as fire but it remains beyond the approach of all these instruments. *38

This is beyond any mark. It cannot be labelled as this or that, for whatever is known becomes an object and suffers limitation whereas Turīya is the Imperishable which is the cause of all knowledge. It is the Supreme Abode. It is the Immortality. *39

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*38 "Verily, O Gārgi, that Imperishable is the unseen Seer, the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than It there is naught that sees. Other than It there is naught that hears. Other than It there is naught that thinks. Other than It there is naught that understands. Across this Imperishable, O Gargi, is space woven, warp and woof." Br:Up: 3.8.11.

*39 "That Soul (Ātman) is not this, it is not that (neti, neti). It is unseizable, for it cannot be destr- seized; indestructible, for it cannot be destr- oyed; unattached, for it does not attach itself; is unbound, does not tremble, is not injured. Lo, whereby would one understand the understander. Thus you have the instruction told to you, Maitreyi. Such, lo, indeed, is immortality. After speaking thus, Yajñavalkya departed." Br:Up: 4.5.15.

"In it which is indicated as the changeless and the Supreme Lord, there is a cessation of all miseries. It is one without a second a mong all entities. It is known as Turiya, (Fourth), effulgent and all pervading. Viswa and taijasa (Waking and dream) moods of consciousness are conditioned by cause and effect. But Prajña (deep sleep) is conditioned by cause alone. These two (cause and effects) do not exist in Turiya.

"Prajna does not know anything of the self or the non-self, nor truth nor untruth. But Turiya is ever existent and ever all-seeing.

"Svapna or dream is the wrong cognition of Reality. Nidra or sleep is the state in which one does not know what reality is. When the erroneous knowledge in these two disappears Turiya is realised."

'Gauda Pada'

It can be known by spotting the consciousness that never changed in the three states, and whose nature is that of a Unitary self whose nearest reflection is the Prajñā, the state of deep sleep, which is free from desire sin and fear.*40

Teachings in the Upaniṣads were not at all academic discussions. Knowledge was meant to awaken the individual to the Greatness of the Inner Being. For this, exigencies determined the choice of expression. The Pure Transcendence for which no images or ideas could suffice, was brought home to the pupil through analysis of phases of the Life Principle. Thus in another mode the Transcendental is expressed as beyond the sheaths that form corporeal, the subtle and the causal being of a man. The most popular conception of Taittiriya School of Vedic mysticism is the conception of the Supreme Bliss which is beyond all these sheaths. The first is the food sheath. This is not different from the Great Being, for it is made up of food that is the prodeuct of plants, which grow from the earth which in turn comes out of waters, which in their turn, out of heat or fire that is the

*40 "This, verily, is that form of his which is beyond desires, free from evil, without fear. As a man, when in the embrace of a beloved wife, knows nothing within or without, so this person, when in the embrace of the intelligent Soul, knows nothing within or without. Verily, that is his (ture) form in which his desire is satisfied, in which the Soul is his desire, in which he is without desire and without sorrow."

Br:Up: 4.3.21.

outcome of air (gases). This air is born of the ether, and the ether out of the Transcendental Being that is Infinite Knowledge, Truth, and who is hidden in the highest heaven, and knowing whom the Individual becomes even That.

The Highest Being thus pervades as food, the ga gross, the mortal frame, subject to growth and decay. The knower of the Supreme do not fail to see the Highest Principle of Intelligence in the food which is the cause of life and growth of all creatures on this earth. *41

Beyond this food sheath is the life principle as Prāṇah the vital air, which fills the entire body. This too is of the human form as it extends along with it (the former food sheath). Its head is the vital air Prāṇah which goes forward as respiration, its right arm or wings, the vital air which pervades all functions equally as Vyāna; its left arm or wing, the vital air that goes downward as apāna. The ether is body, the earth is the tail or fuoundation. This too is the Supreme Brahman for by it breathe and live

*41 . "Om. He who knows Brahma, attains the highest.
As to that this (verse) has been declared:-
He who knows Brahma as the real (satya),
as knowledge (jñāna), as the infinite (ananta)
Set down in the secret place (of the heart)
and in the highest heaven (parame vyoman),
He obtaines all desires,
Together with the intelligent (vipaścit)
Brahma.
From this Soul (Ātman), verily, space (ākāśa)
arose; from space, wind (vāyu); from wind, fire;
from fire, water; from water the earth; from
the earth, herbs; from herbs, food; from food,
semen; from semen, the person (puruṣa).
This, verily, is the person that consists of th
essence of food. This, indeed, is his head;
this, the right side; this, the left side;
this, the body (ātman); this, the lower part,
the foundation.
As to that there is also this verse:
Taitt: Up: 2.1.

breathe and live Gods ,men and animals. It is the life of all creatures. This is ,in fact, the soul of the puruṣa consisting of food.*42

This Prāṇamaya Puruṣa is filled by the Puruṣa consisting of Mind as its soul, with the knowledge of Yajur Veda as its head, the Ṛk and Sāma as its right and left arm, and instructions (the School of the Veda) as its body and the Atharva Veda as its tail or foundation.*43

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*42 "From food, verily,creatures are produced
Whatsoever (creatures) dwell on the earth.
Moreover by food, in truth, they live.
Moreover into it also they finally pass
For truly, food is the chief of beings;
Therefore it is called a panacea.
Verily, they obtain all food
Who worship Brahma as food.
For truly, food is the chief of beings;
Therefore it is called a panacea.
From food created things are born.
By food, when born, do they grow up.
I t both is eaten and eats things.
Because of that it is called food.

Verily, other than and within that one that consist of the essence of food is the self that consists of breath. By that this ~~it~~ is filled. This ,verily, has the form of a person. According to that one's personal form is this one with the form of a person. The in-breath (prāna) is its head; the diffused breath (vyāna), the right wing; the out-breath (apāna), the left wing; space, the body (ātman); the earth, the lower part, the foundation. As to that there is also this verse:-"

*43 The gods do breathe along with breath(prana)
As also men and beasts.
For truly, breath is the life(ayus)of beings
Therefore it is called the Life-of-all
(sarvāyuṣa).
To a full life (sarvam āyuṣ) go they
Who worship Brahma as breath.
For truly, breat is the life of beings;
Therefore it is called the Life-of-all.

This indeed, is its bodily self (sarira-atman),as of the former.
Verily, other than and within that one that consists of breath is a self that consists of mind (mano maya). By that this is filled. This ,verily, has the form of a person. According to that one's personal form is this one with the form of a person. The Yajur-Veda is its head; the Rig-Veda, the right side; the Sāma-Veda, the left side; teaching, the body (ātman); the Hymns of the Atharvans and Angirases, the lower part, the foundation.
As to that there is also this verse:"

Taitt:Up: 2. 2-3.

Herein too the wise grows fearless to see the Supreme Being which is beyond thought and which is all Bliss. Beyond the sheath of Mind is the Purusa consisting of Knowledge as the Soul of the former. It resembles the shape of man, with faith as its head, justice its right side and truth its left. The soul of this is concentration on the Supreme Being, its body is the cosmic Intelligence (Mahaḥ). This Vijnananaya Purusa is the same as the Supreme Being for all sacrifices and holy actions grow out of it. By this Knowledge all Gods adore the Great Being. By this man crosses all sins and reaches the abode of Immortality. *44

Beyond this sheath of Knowledge is the Blissful Soul whose head consists of what is pleasant, whose right arm is joy, whose left arm is rejoicing, whose body is Bliss,

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*44. "Wherefrom words turn back,

Together with the mind, not having attained

The bliss of Brahma he who knows,

Fears not at any time at all.

This, indeed, is its bodily self (śarira-ātman), as of the former.

Verily, other than and within that one that consists of mind is a self that consists of understanding (vijñāna-maya). By that this if filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Faith (śraddhā) is its head; the right (ṛta), the right side; the true (satya), the left side; contemplation (yoga), the body (ātman); might (mahaḥ), the lower part, the foundation.
As to that there is also this verse:- "

Taitt:Up: 2.4.

and whose foundation is Brahm.*45

This Brahman is the Transcendental who exists before all this and pervades all. He is the creator of all. He is with and without form, defined and not defined, supporting and without support, knowledge and not knowledge, truth and not truth, and in fact everything.*46

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*45 "Understanding directs the sacrifice;
And deeds also it directs.
'Tis understanding that all the gods
Do worship as Brahma, as chief.
If one knows Brahma as understanding,
And if he is not heedless thereto,
He leaves his sins (papman) in the body
And attains all desires.
This, indeed, is its bodily self, as of the former.

Verily, other than and within that one that consists of understanding is a self that consists of bliss (ananda-maya). By that this is filled. That one, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Pleasure (priya) is its head; delight (moda), the right side; great delight (pra-moda), the left side; bliss (ananda), the body (atman); Brahma, the lower part, the foundation.
As to that there is also this verse:-"

*46 "Non-existent (a-sat) himself does one become,
If he knows that Brahma is non-existent.
If one knows that Brahma exists,
Such a one people thereby know as existent.
This, indeed, is its bodily self, as of the former.
Now next, the appurtenant questions (anu-prasna):-
Does any one who knows not,
On deceasing, go to yonder world?
Or is it that any one who knows,
On deceasing, attains yonder world?

He desired: 'Would that I were many. Let me procreate myself.' He performed austerity. Having performed austerity he created this whole world, whatever there is here. Having created it, into it, indeed, he entered. Having entered it, he became both the actual (sat) and the yon (tya), both the defined (nirukta) and the undefined, both the based and the non-based, both the conscious (vijnana) and the unconscious, both the real (satya) and the false (antra). As the real, he became whatever there is here. That is what they call the real.
As to that there is also this verse:- "etc.

Taitt:Up: 2.5-6.

By this all the sun and the wind go about their appointed task. This is the Highest Truth which is beyond the reach of Speech and Maind. This is the Turīya for it is above the three planes of matter (Food), activity (Prāṇa) and thought (Mind and Knowledge) This is the Supreme. *47

In another way this Transcendetal is described as beyond objects, as beyond organs, as beyond mind, as beyond intellect, as beyond earth and atmospere, or as it is beyond darkness of the three gunas. *48

This is the Supreme Being hidden in all ~~thing~~ beings and thus their cause and upholder. *49

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*47 "Wherefrom words turn back,
Together with the mind, not having abtained
The bliss of Brahma he who knows,
Fears not from anything at all.
Such a one, verily, the thought does not torment: 'Why have I not done the good(sādhū)? Why have I done the evil (papa)?' He who knows this, delivers (sprnute) himself (ātmanam) from these two (thoughts). For truly, from both of these he delivers himself-he who knows this.
Such is the mystic doctrine (upanisad)."
Taitt: Up: 2.9.

*48 "I know this mighty Person (Purusha)
Of the color of the sun, beyond darkness.
Only by knowing Him does one pass over death.
There is no other path for going there."
Śveta: Up: 3.8.

*49 "Higher than this is Brahma. The Supreme, the Great,
Hidden in all things, body by body.
The One embracer of the universe-
By knowing Him as Lord (is) men become immortal."

Śveta: Up: 3.7.

The same is named as the mystic syllable Om, whose three letters AUM, denote all that is in the three worlds, and which as One is the Fourth or the Highest word in Speech. *50

The Upanisad seers never meant to analyse this Great Reality. They were synthetic people. They, therefore, adored This as the One pervading all, as the Transcendental as the Immanent. *51

For cultivation of this Supreme Knowledge, identity with the outer world was instilled and inspired at every opportune moment. The lightning, the sun, the moon, the creatures were all revealed as dearest kindred, sweet as Honey of the Soul, the soul as the dearest support of all these. Thus the distant and the nearest were seen as absorbed

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*50 "Om.- This syllable is this whole world.
Its further explanation is:-
The past, the present, the future-everything
is just the word Om.
And whatever else that transcends threefold
time- that, too, is just the word Om."
"For truly, everything here is Brahma; this
self (ātman) is Brahma. This same self has
four fourths." Mand:Up: 1&2.

"The word which all the Vedas rehearse,
And which all austerities proclaim,
Desiring which men live the life of religious
studentship (brahmacarya)-
That word to thee I briefly declare.
That is Om."
Katha Up: 2.15.

*51 "The three elements (letters i.e. AUM) are
deadly when employed
One after the other, separately.
In actions external, internal, or intermediate
When they are properly employed, the knower
trembles not."
"With the Rig verses, to this world; with the
Saman chants, to the intermediate space;
With the Yajus formulas, to that which sages
(kavi) recognize;
With the syllable Om in truth as a support, the
knower reaches That
Which is peaceful, unaging, immortal, fearless,
and supreme'."

Prasna Up: 5.6&7.

in each other, and froming one complete Indivisible Whole.*52

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*52 "This fire is honey for all things, and all things are honey for this fire. This shining, immortal Person who is in this fire, and, with reference to oneself, this shining, immortal Person who is made of speech - he is just this Soul, this Immortal, this Brahma, this All"

"This lightning is honey for all things, and all things are honey for this lightning. This shining, immortal Person who is in this lightning, and, with reference to oneself, this shining, immortal Person who exists as heat - he is just this Soul, this Immortal, this Brahma, this All."

"This thunder is honey for all things, and all things are honey for this thunder. This shining, immortal Person who is in thunder, and, with reference to oneself, this shining, immortal Person who is in sound and in tone-he is just this Soul, this Immortal, this Brahma, this All."

"This mankind (mānusa) is honey for all things, a nd all thingsare honey for this mankind. This shining, immortal person who is in this mankind, and, with reference to one-self, this shining, immortal Person who exists as a human being-he is just this Soul, this Immortal, this Brahma, this All."

"This Soul(Ātman) is honey for all things, are honey for this Soul. This shining, immortal Person who is in this Soul, and, with reference to oneself, this shining, immortal Person who exists as Soul-he is just this Soul, this Immortal, this Brahma, this All."

Br:Up: 2.5. 3,8,9,13&14.

This Turīya dawns when doubts have been removed when the individual soul has bathed in the spirit of knowledge of the Upaniṣads, and when not for the slightest fraction of a moment is he distracted from his close attention on the Supreme Truth, and when he, with unremitting forces of self devotion, crushes the last tinge of individuality in him; when he has no other aim but to be the aim itself, as an arrow shot forth from a great bow becomes the mark itself after piercing it. Then there is consciousness and nothing beside. There is nothing but the Soul in front, behind; on the right, on the left, above or below. There is nothing else to be talked to or talked of. There is no other sport but the sport of soul in the soul. love of the soul for the soul, and action of the soul in the soul. There is nothing to be illumined but the soul and none to illumine but the soul. Having known this soul by the soul the men have found nothing that is not soul, and thus for them the corporeal (food) structure, vital phenomena (Prāṇa-activity) the mental and the intellectual process; (mana and vijñāna kosa) and the seat of all these the Inner Bliss (Ānand) are nothing but sheaths of the All-pervading Soul, who is one, Undivided and, Infinite; who is golden coloured author of the world, the lord, the spirit the source of Brahma, and who looks round as witness, and looking on him the deluded souls shake off virtue and vice and attain the highest identity.

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CHAPTER. IV

THE CULT OF THE FOUR.

This transcendental state of Truth is Turiya, the fourth for it is higher than the Truth which can be known as manifested or unmanifested. The Indian mind had been awake, to the subtle aspect of the Eternal cause which was the ground of the Gross manifestation, and also to the unmanifested, the super-subtle aspect of the same, as the cause of the subtle manifestation. Conception of the Infinite alone could not satisfy the quest of the Truth Seeker who wanted to concentrate his attention on some Unitary self, as the seat of this infinitude and yet single Absolute One. Thus they spoke of this as the fourth, for the number three had been exhausted with the proceeding concepts of the gross, subtle and unmanifested aspects of the Supreme Cause. Thus, for the Aryan Seer, number four was associated with the transcendental and everything that was immedia-tely comprehensible in its fulness was associated with number Three. Turiya is, therefore, not a new conception of the Upanisads, though it is a clear proposition with the Upanisad Seers, from the point of view of Supreme consciousness.

All that could be declared as discoverable was the number 'Three' and thus the fourth was

beyond everything, beyond speech, and was the state of silence and self-realisation, yet self luminous and not absolutely hidden from vision of the wise ones, who even in the midst of heaviest struggles do not fail to see its glimmering light.

Thus we find in the Rg veda, the Supreme Being manifested as the sun, the fire and the wind, casting a light before them and thus comprehensible to the intellect of the great sages who had realized the fourth as the Unknowable.*1

So is the extent of the field of knowledge declared to be the Triple world, and also the extent of the promise of the reward of holy actions to be the triple heaven. Wherever thought could reach, whatever action could create and whatever Divinity could be imagined, was only included in the number three which was founded in Turīya the number four, the golden swing under which all these three flourish, as if under the command of a ruler.*2

*1 Trayah krnvanti bhuvanesu retastisrah
prajā āryā jyotiragrah
trayo gharmāsa usasam sacante servām ittām
anu vidur Vasisthah.

"Three fertilize the world with genial moisture, Three whole creatures cast light before them; Three that give warmth to all, attent the Morning. All these they have discovered the Vasisthas." R.V.VII.33.7.

2. Tisro dyāvo nihitā antarsmintisro bhūmiruparah sadvidhānāh
Grtso rājā Varunascakra etam divi prekha hiranyayam subhe kam.

"On him three heavens rest and are supported, and the three earths are there in sixfold order. The wise king Varuna hath made in heaven that Golden Swing to cover it with glory." R.V. VII.87.5.

For verily, this Turiya the fourth realised in the Upanisads as the Immortal self was in the Vedic symbols the king who was the cause of all.*3

And as the reward of holy action was threefold heavens, the field of transgression from which protection was sought by Aryan sage was also threefold.*4

And threefold was the entire space conceived as Earth, Atmosphere and heaven; and so the Life Principle, in the form of Vital air (wind) food, (Prajanya----cloud,) and Energy (Sun); and so the daily sacrifice in the form of three libations, offered through one Agni the only son of the three.*5

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*3 Yasya śvetā vicakṣaṇā tisro bhūmiradhikṣitah
Tisrruttarāṇi papraturvaruṇasya dhruvaṁ sadaḥ sa
saptānāmirajyati nabhantāmanyake same.
"Ruler, whose bright far-seeing rays, pervading all three earths, have filled the three superior realms of heaven. Firm is the seat of Varuna; over the Seven he rules as King." To Varuna R.V.8.41.9.
'Seven' here is the extent of the universe conceived as the seven worlds, or the seven rivers marking the extent of the lands of the Aryans.

*4 Evā vandasva Varuṇaṁ bṛhantaṁ namasyā dhīramamṛtasya gopāṁ
Sa naḥ śarma trivarūthaṁ vi yaṁsatpātaṁ no dyāvāpṛthivī upasthe. To Varuna R.V.8.42.2.
"So humbly worship Varuna the Mighty; revere the wise Guard of the World Immortal. May he vouchsafe us triply barred protection. O Earth and Heaven, within your lap preserve us."
Yanmechidraṁ cakṣuṣo hṛdyasya manaso vatitṛṇṇam bṛhaspati me taddhātu
Śaṁno bhavatu bhuvanasyaspati.
"Whatever shortcoming is in me in the eye, the heart, or the mind, or whatever tra-nsgression through these; May Brahaspati recover in me. The lord of the universe may be Auspicious." V.S.36.2.

*5 Te hinvire aruṇaṁ jenyaṁ vasvekaṁ putraṁ tisṛṇām
Te dhāmānyamṛtā martyānāmadabdhā abhi cakṣte.
R.V. 8.101.6 (Max Muller)
"They the Red Treasure they have sent, one, only son, born of the three. They the Immortals ones, never deceived, survey the families of mortal man." R.V. 8.90.6.(Griffith)

In another symbol, the Supreme Cause pervading the threefold space is called Visnu who has covered the entire universe in three strides. *6 Or still in another symbol He is Indra who pervades the entire threefold life as sun, lightning and fire covering Himself in unexplored mists. *7

So is one Time conceived as the three morns marked as sun rise, noon and sun-set, or the three division of night which otherwise is one undivided expanse of darkness. *8

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*6 Ya ukthā kevalā dadhe yah somam dhrsitapibat
Yasmai Visnustrīni padā vicakrama upa Mitrasya dharmabhih.

"'Tis he who made the lauds his own and boldly drank the Soma Juice, He to whom Vishnu came striding his three wide steps, as Mitra's statutes ordered it."
To Indra R.V. 8.52 (Valakhilya 4). 3

*7 Sāte jīvāturuta tasya viddhimā smaitadrgapa guhahā samarye
Āvih svah krnute guhante busam sa pādurasya nirnije na mucyate.

"This is thy life: and do thou mark and know it. As such, hide not thyself in time of battle. He manifests the light and hides the vapour: his foot is never free from robes that veil it." R.V.10.27.24

Wilson translates it as:-
"That thy (divine nature identified with the sun) is the cause of life: and know such (Solar form) of his (to be worthy of adoration) at the sacrifice; conceal nothing; that motion of his the all cleansing (sun) makes manifest the universe; it absorbs the moisture, it is never discontinued."

*8 Sa ksapah pari sasvaje nyusro māyayā dadhe sa visvam pari darsatah
Tasya venīranu vratamusastisro avardhayannabham tāmanyake same.

"The night he hath encompassed, and stablished the morns with magic art: visible over all is he. His dear Ones, following his Law, have prospered the Three Dawns for him." R.V. 8.41.3.

Yebhistisrah parāvato divo visvāni rocanā
Trīnraktunparidīyathah.

"Wherewith the three wide distances, and all the lights that are in heaven
Ye traverse, and three times of night."
R.V. 8.5.8.

According to these three times of the day Fire is enkindled three times on offerings.*9

And corresponding to the triple forms of space, Life, Time and sacrifice, are the three sacred words, the mediums of divine Expression into three-fold manifestation, of the One, the fourth, the udder that produceth nectar.*10

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*9 Trīnyāyūṁsi tava jātavedastisra ājānīruṣasaste agné

Tābhirdevā nāmavo yakṣi vidvānatha bhava

yajamānāya śam yoḥ.

"Three are thy times of life, O Jatavedas, and the three mornings are thy births, O Agni. With these, well-knowing, grant the Gods' kind favour, and help in stir and stress the man who worships." R.V. 3.17.3.

*10 Tisro vàcaḥ pra vada jyotirayā ya etadduhre madhudoghamūdhaḥ

Sa vatsaṁ kṛṇvangarbhamoṣadhīnāṁ sadyo jāto

vṛṣabho roraviti.

"Speak forth three words, the words which light precedeth, which milk this udder that produceth nectar. Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant." To Pra-janaya R.V. VII.101.1.

Tisro vāca udīrate gāvo mimanti dhenavaḥ

Harireti kanikradat.

"Three several words are uttered: kine are lowing, cows who give their milk:
The Tawny-hued goes bellowing on."

To Soma R.V. IX.33.4.

Tisro vāca īrayati pra vahnirṛtasya dhītim

brahmaṇo manīṣām

Gāvo yanti gopatiṁ pṛcchamānaḥ somaṁ yanti

matayo vāvaśānāḥ.

"Three are the voices that the Courser utters: he speaks the thought of prayer, the law of Order. To the Cow's Master come the Cows inquiring: the hymns with eager longing come to Soma."

To Soma R.V. IX.97.34.

And again there is prayer for 'Triple Shelter' and threefold light and all these have their being in one, the Supreme Cause. *11

And as the springs of life are three the fire, wind and sun, so the Goddesses of knowledge form the Divine 'Trinity'. *12

Thus all phenomena of thoughts, speech or action were associated with the Expression of one as the Three. This one which was in the adhyatmic plane declared as the fourth, and beyond the description in the idiom of the Upanisads was only the chief God in the Symbol of cosmic forces - the Adhi-Daivata. The absolute could only be expressed through the idea of all-pervading universal force like Varuṇa, Prajanya, Soma or

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*11 Yasminviśvāni bhuvanāni tasthustisro dyāvast-
redhā sasrurapaḥ
Trayaḥ kośāsa upasecanāso madhvaḥ ścotantyabhi-
to virapśam.
"In him all living creatures have their being, and the three heavens with triply flowing waters. Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur".
R.V. VII.101.4.

* 12 Tribhiṣṭvaṁ deva savitarvarṣiṣṭhaiḥ
Soma dhāmabhiḥ
Agne dakṣaiḥ punīhinaḥ.
"Cleanse us, God Savitar, with Three, O Soma,
with sublimes forms,
Agni, with forms of power and might."
R.V. IX.67.26.

Ā Bhāratī bhāratībhiḥ sajoṣā iḷā devairmanuṣyebhir agniḥ
Sarasvatī sārasvatebhira rvāk tisro devīrbarhiredaṁ sadantu.
"May Bhāratī with all her Sisters, Iḷā accordant with the Gods, with mortals Agni, Sarasvatī with all her kindred Rivers, come to this grass. Three Goddesses, and seat them."
To Agni. R.V. VII. 2.8.

Indra. The vedic Seers had onl-y too clearly herald ed the idea of the fourth, for they had summed up Divinity in the number Three, comprising the visible, thé subtle and the unmanifested, the ground of which is recognised as the unknowable.*13

Thus this number three is so much popular in vedic cult that it begins to be associated with mysterious power of any diety. Every thought and action thrice done insures perfection; Soma juice is mixed thrice.*14

With Aśvins the number has grown dear and a whole hymn*15 adores the number three where their chariot is three-wheeled, three times they are worshipped everyday, three are seats for their worship, and three are the supports for their car.*16

The fourth is the transcendental aspect of the Immanent and all pervasive. The manifested and unmanifested can be known and thought of through

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*13 Dve te cakre sūrye brahmāna rtuthā viduḥ

Athaikaṁ cakraṁ yadguhā tadadhātya idviduḥ.

"The Brahmans, by their seasons, know, O Sūrya, those two wheels of thine: One, kept concealed, those only who are skilled in highest truths have learned." R.V. X.85.16.

*14 R.V. V.27.5.

*15 R.V. I.34.

*16 Trirno aśvina divyāni bheṣajā triḥ pārthivāni

triru dattamadbhyaḥ

Omānaṁ śaṁyormamakāya sunave tridhātu śarma

vahatam śubhaspati.

"Thrice, Asvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters hold. Favour and health and strength bestow upon my son; triple protection, Lords of Splendour, grant to him."

R.V. I.34.6.

the immanance of the Supreme cause; yet this transcendental remains unknown Absolute, as having torn the world aside; He surpasses all greatness. It is not before rising to tha t Absolute state, that the state can be known. This Supreme Self can be realized in the heart, as the Upaniṣadic Seers teach; and so in the Adhi-Daivats plane, the Spirit of Indra speaks to the heart within him. In another way it may be called as the Spirit that is on the sky or in the deep ocean, for it is beyond human reach.*17

This Transcendental self sits alone on the sky and lies deep in ocean, while life emanates from it on all sides.*18

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*17 A yamasmi jaritaḥ paśya meha viśvā jātānyabhyasmi mahnā

Ṛtasya mā pradiśo vardhayant yadardiro buvanā dardarīmi. R.V. 8.100.4.Max Muller

"Here am I, look upon me here, O singer. All that existeth I surpass in greatness. The Holy Law's commandments make me mighty. Rending with strength I rend the worlds asunder." R.V.8.89.4.Griffith.

Ā yanmā vena aruhannṛtasyaṁ ekamāsīnaṁ haryatasya pṛṣṭhe

Manaścinme hṛda ā pratyavocadacikradañcchisumantaḥ sakhāyaḥ. R.V. 8.100.5.Max Muller

"When the Law's lovers mounted and approachedme as I sate lone upon the dear sky's summit, Then spake my spirit to the heart within me, My friends have cried unto me with their children." R.V.8.89.5. Griffith.

*18 Samudre antaḥ śayata udnā vajro abhivṛtaḥ

Bharantyasmai saṁyataḥ puraḥ prasravaṇā balim. R.V.8.100.9. Max Muller

"Deep in the ocean lies, the bolt with waters compassed round about. And in continuous onward flow the floods their tribute bring to it." R.V.8.89.9. Griffith.

Thus vedic hymns bear the germs of the fourth as the transcendental, which is seen as the Immanent, the continuous flux of the threefold life.

For the vedic seer division of the phenomena into the threefold was quite natural, for to him the one source of all life appeared to be incarnated in three forms - Sun, the chief source of heat and light was the same as Indra, Lord of clouds, as it w as also Agni, the terresterial fire, the energy, or life on earth. Similarly the one big expanse of space unqualified and unconditional in its absolute nature was regarded as threefold, as heaven, atmosphere, and earthly regions. The absolute behind these classifications was the object of speculations as the transcendental fourth. Turiya is, therefore, the last phase of the Immutable Supreme Being, as Existence as well as Consciousness.

The number three is phenomena of creation, preservation and destruction symbolized in the sunrise, noon and sunset times. It is, therefore, a number of completeness. Vedic knowledge is also the threefold knowledge Tri-vidya and universe is the threefold world Tri-lika. The Upanisads accepting the threefold divisionlooked for the fourth in the Self which was the cause of the three.*19

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*19 "Prajāpati brooded upon the worlds. From them, when they had been brooded upon, issued forth the threefold knowledge. He brooded upon this. From it, when it had been brooded upon, issued forth these syllables: bhur, bhuvah, svar." Chānd:Up: 2.23.2.

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Chānd:Up: 2.23.2.

Thus the whole meditation of the creator is of threefold nature; and the fruit of meditation is the threefold creation, the worlds, the knowledge, and the syllables, everything out of which is again of threefold classification. Thus these threefold ~~x~~ three creations have their root in the meditation form of Tapas; consciousness of one creator. It is here that the idea of the fourth, of the nature of transcendence and immanance, takes its clear shape. It is one consciousness that reflects on the three forms which it pervades and transcends.*20

Thus the idea of unity underlying the three forms is clear everywhere in the Upanisad. The one exists as the three, the one includes all the three, and is also more than all.*21

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*20 "He brooded upon them. From them, when they had been brooded upon, issued forth the syllable Om. As all leaves are held together by a spike, so all speech is held together by Om. Verily, Om is the world-all. Verily, Om is this world-all."

Chānd:Up: 2.23.3.

*21 "His greatness is of such extent,
Yet Purusha is greater still.
All beings are one-fourth of him;
Three-fourths, the immortal in the sky."

Chānd:Up: 3.12.6.

Etāvānasya mahimāto jyāyāṁsca puruṣaḥ
Padosya viśvā bhutāni tripadasyamṛtaṁ divi.
"So mighty is his greatness; yea, greater than this is Purusha.
All creatures are one-fourth of him, three-fourths eternal life in heaven."

R.V.X.(4). 90.3.

Trinity of regions conceived in the one space, by the vedic seers, is also seen located within the heart of man as the threefold ākāśa as also the infinite Akāsa space.

Thus in the Chandogya Upaniṣad Ākāśa is thought of as threefold as outside man, within man and within the heart. And the last that is within the heart, is described as full and beyond all activities, in a way, to express its absolute sameness with the Ākāśa outside the man; Thus one Akāsa or space is all these three. Here too is the germ of the thought of an absolute. The fourth Ākāśa identified with the Absolute Reality.*22

There another threefold division is simultaneously implied with the division of the Aksa. The conditions of the consciousness are inseparably connected with these different forms of Akāsa. The wakeful experience or consciousness has its field in the Ākāśa outside man, for all objects of perception are located in the space (ether) outside man. The dream consciousness has the inner Ākāśa for its field, for all dream objects are perceived in the ether within the man. The third consciousness of deep sleep pervades the Akasa of the heart, for the consciousness is absorbed in the heart itself. Thus the one

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*22 "Verily, what is called Brahma- that is the same as what the space outside of a person is. Verily, what the space outside of a person is-- that is the same as what the space within a person is. Verily, what the space within a person is -- that is the same as what the space here within the heart is. That is the Full, the Non-active. Full, non-active prosperity he obtains who knows this."

Chand:Up: 3.12.7-9.

consciousness is manifested as the three pointing to the fourth entity, the Absolute consciousness which is beyond these threefold manifestations. In another discourse a threefold division of life activity is referred.*23

Behind these activities, Life (the soul) is ~~in~~ the transcendental, for all these activities arise out of him. This idea is reiterated in Bṛhad-Āraṇyaka Upaniṣad.*24

Commenting upon the ~~above~~ same, 'Śankarācarya' writes "This prajāpati when born divided his own self, the organism of all productions, threefold How threefold beside Agni and Vāyu, he made Āditya as the third to complete the number three; in the same manner beside Agni and Āditya, Agni as the third according to their equal power to fill up the number three. This prajāpati, the life of every individual in the world, was divided threefold according to the nature of Agni, Vāyu and Āditya, especially according to his own nature as death without giving up the nature of virāja. Thus Śankarā's

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*23 "For, my dear, the mind consists of food; the breath consists of water; the voice consists of heat."
Chand:Up: 6.6.5.

*24 "He divided himself (atmānam) threefold: [fire (agni) one third], the sun (āditya) one third, wind (vāyu) one third. He also is Life (prāna) divided threefold.
The eastern direction is his head. Yonder one and yonder one are the fore quarters. Likewise the western direction is his tail. Yonder one and yonder one are the hind quarters. South and north are the flanks. The sky is the back. The atmosphere is the belly. This (earth) is the chest. He stands firm in the waters. He who knows this, stands firm wherever he goes".
Brihad:Up: 1.2.3.

commentary in the last sentence suggests the nature of the fourth as one which undergoes no change and pervades all and appears as the three.

This Absolute, the fourth aspect of the soul suggested everywhere in Chāndogya Upaniṣad and ea-rly expressed in the idea of the four footed Gāyatri Metre and Purusa is taken up at length by the Taittriya Upanisad. In Śikṣā Valli fifth Anuvāka (discourse) the Upaniṣad opens with a discourse on three mystic syllables and then states fourth as the Absolute which comprises the three, a-nd is their cause.*25

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*25 (i) "Bhur Bhuvas Suvar Verily, these are the three Utterances (vyahrti). And beside these, too, Mahācamasya made known a fourth, namely Mahas (Greatness) That is Brahma. That is the body (ātman); other divinities are the limbs.

Bhur, verily, is this world; Bhuvas, the atmosphere; Suvar, yonder world; (ii) Mahas, the sun. Verily, all worlds are made greater (mahiyante) by the sun.

Bhur, verily, is Agni (Fire); Bhuvas, Vāyu (Wind); Suvar, Āditya (Sun); Mahas, the moon. Verily, all lights are made greater by the moon.

Bhur, verily, is the Rig verses; Bhuvas, the Saman chants; Suvar, the Yajus formulas; (iii) Mahas, sacred knowledge (brahma). Verily, all the Vedas are made greater by sacred knowledge.

Bhur, verily, is the in-breath (prāna); Bhuvas, the out-breath (apāna); Suvar, the diffused breath (vyāna); Mahas, food (anna). Verily, all the vital breaths (prāna) are made greater by food.

Verily, these four are fourfold. The Utterances are four and four. He who knows these, knows Brahma; to him all the gods bring strength."

Taitt:Up: 1.5.1-3.

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CHAPTER. V

TURĪYA IN DIFFERENT SCHOOLS OF INDIAN THOUGHTS.

1.

THE SĀNKHYAS.

'Turīya' pervades all phenomena of manifestation of the name, form, and work and also stands above these three as transcendental s tate, in the m form of the cause of these three. Such a transcendental state even in the case of consciousness of the individual, is admitted by all with qualifications particular to their respective schools.

The Sānkhyas, who do not admit of one self as the ultimate cause and pair with it Prakṛti - an equally eternal, inert, principle which grows active for a process of evolution when in association with the Puruṣa (The Individual Soul), recognize the absolute state of the Soul as above all phenomena which are the stages in the evolutionary process of Prakṛti, and have been only wrongly inferred to be associated with Puruṣa. This absolute soul state may be called the fourth, for it is above the limitation of the three Guṇas (aspects) which determine all modes of consciousness evolved out of Prakṛti,

This is the state of pure consciousness 'Cit' and is unsullied by any trace of ignorance

with which buddhi-tattva (thought) is allied as it evolves out of the primary matter, prakṛti. It is purely transcendental, as there is no conception of space with it, for idea of space is an effect of the feeling of Separateness of existence, which according to Sāṅkhyas, is possible only in modes of Prakṛti, one of whose preponderant constituents is the Tamas guna - feeling,*1 or factor*2 of matter of the nature of inertia or ignorance. There is no possibility of the conception of time with it; for sequence is the effect of motion which accoring to the school only inheres in prakṛti associated with the Rajo-Guṇa, the feeling of energy pain or activity (pravṛtti). Consequently there is no possibility of any activity with the soul state. There is no trace of any sense of pleasure or discriminating knowledge, both of which are effects of the Sattva Guṇa, the feeling of knowing and enjoying.

This soul state is above the limitation of these Guṇas. The bondage is in these types of feel ing which, ultimately, are the subtlest forms of matter.

Existence of the Soul or the Transcendental Consciousness is inferred from the fact that all experiences of consciousness are acpable of being studied as objects. Even the subtlest

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*1 According to Prof: Das Gupta.

[illegible] Deussen.

forms of feelings in moments of their first manifestations can be distinctly studied as reactions of thought (Buddhi) behind which some vivifying consciousness can be always felt to exist.

In fact this Transcendental Entity, is reflected in all experiences, whether of the nature of intelligence (Sattva) or of the nature of activity (Rajas) or of the nature of grossness (Ta-mas). It can be realized as the ground of a sort of univeral order-consent, according to the Sāṅkhyas, under which all evolution, from an imaginary or real state of equilibrium (Equal tensions) of the three Guṇas in the indeterminate, incoherent, and indefinite (alinga) mass of matter, is possible. This consent is explained to be the result of an inherent affinity of the guna of brightness (Sattva) with the consciousness nature of the self. And as this Sattva guṇa is present in all forms of thoughts, ideas and images, and in a little less degree in all forms of activity, motion and change, where Rajo-guṇa dominates with mixture of Sattva and tamas in varying proportions; and in still lesser degree in form of inert matter, where tamas guṇa preponderates with mixture of howsoever little degree of Rajas and potentialities of Sattva. Thus reflection of the soul state is present in all material phenomena; yet the taint of the material world is absolutely absent in that Soul-state for the tamas guṇa, the factor of grossness, inertia and ignorance.

which is present even in the highest stages of evolution of Buddhi - for images of thought are separate, and finite and thus not absolutely free from grossness - and the Rajas guna, the quality of activity, and also the Sattava guna, the aspect of brightness, have no more association with the self than the object illumined by a luminous source can have with that source.

This 'Transcendence' of the Sānkhyās is not a mergence into a blissful state. It is a unit of consciousness, and nothing more can be predicated of it than that is beyond the play of duality, of pleasure and pain, and that it is the Seat of Knowledge like the Sun which is the seat of Light.

This is achieved when Buddhi (intelligence) begins to reflect on the self; instead of the objective world and thus frees itself from the association of the last degree of Rajas and Tamas which are ever rising to ma-r its Sattva. This is possible only when the illumination of the Sattva principle is carried deep to the bottom of the inherent grossness; that is to say, when Buddhi, begins its discriminating task right from the gross objects and sense contact on to the mind and thence to the knowledge sphere of the Budhi. Thus Buddhi, which ordinarily is busy in its task of enjoyment of the world of objects, grows dispassioned, that is, free from the Rajas Guna, and rightly discerns the cause of its bondage to the sense pleasure

and ignorant sorrow; and shaking off its indulgence, reflects on the pure self. Coming to the state where mutual reactions of the gunas are in an undisturbed equilibrium, Buddhi merges in its Primary cause. The Individual soul shines in its self nature and there is no Buddhi to regard it in bondage in which it never was.

This is that state beyond sorrow, for here there is no activity and no ignorance, both of which according to the Sāṅkhyās, are nothing but pain. This is a state where there is no experience of the wordly objects; for experiencing agent, the Buddhi, has turned to the self which undergoes no modification. Here the Buddhi has identified itself with the Soul state; and thus human consciousness has reached the transcendental state.

Thus according to Sāṅkhyās, the phenomenal consciousness, which was due to teleology of Prakṛti, an intelligized effect of the Transcendental Consciousness, is competely dissolved in the intelligizing cause, and is absolutely centred in the consciousness, with no reflections of matter or its change, in it. This Sāṅkhyan concept of the Transcendental is not very much different from the Upanisads view, though the approach here has been made in the entirely dualistic way. Thus the Puruṣa is Jñānamaya, of the nature of the knowledge; and permanent and unchangeable, as Ātman of the Upaniṣads, and though

unlike Atman it is not substratum of phenomena, it is the light without which these phenomena will be unmanifest like a painted canvas sheet immersed in the dark.

(2).

THE YOGA SCHOOL.

The pursuit of the Transcendental self of the nature of the Sānkhyan concept is the life of the Yoga school of thought. Consciousness that under the will of Iśwara, runs in diverse ways, ha-s double potentialities, that of running into grossness of the world of matter, and of rising into the state of pure intelligence, Sattva, which *3 is somuch asking akin to the nature of the self, that it is itself directly absorbed in that Transcendence. The whole cult of Yoga is a process of a rigorous form of discipline against letting the Consciousness run into the ruts that have been formed by its associations with the gross world, during many past lives, and purifying it from Tamas and Rajas, so that nothing but Sattva, its shining nature, is left to have the direct reflection of the self. For this, Yogic cultivation is deemed as much necessary as the Sānkhya philosophy which alone cannot achieve the purpose, for the latent impressions (Sanskāras) of the mixed nature of thought (Sattva) energy (Rajas) and matter (Tamas) have been rooted so deep in the consciousness that but for momentary flashes

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*3 Prakāśa kriyā sthiti śilam bhūtendriyātmakam bhogāpavargārtham dṛśyam.

"The objective world consists of the three gunas, of the nature of illumination, motion and inertia respectively; the elements and the senses".

Pat. Sutra 2.18.

of realizations that all is sorrow and changing, no permanent union of unallied Sattva with the self can be guaranteed through mere philosophy, except in the case of a few highly purified souls. A mere learning of the truth is not sufficient for the Transcendental vision. Much of the discipline is required to unlearn the falsehood that has accrued to the Sattva (Buddhi, thinking substance) through past lives by wrongly locating the phenomena of joy and sorrow, pleasure and pain, heat and cold in the self which in fact is absolutely undefiled by any mutation, and is only of the nature of pure illumination *4 as the 'Turiya' foot of Gayatri which, though of the nature of seeing, is yet within perception through yogic cultivation of trance.

This wrong location of phenomena, Avidyā is an adamant barrier in the way of individual consciousness to rise to pure Sattva, a condition of fitness for concentrated reflection on the self, for this Avidyā having created Ego, and attachments and diversions (Rāga and Dveṣa) and the will to live, the preservation of the Ego (Abhiniveśa) *5 has bound up the Sattva with

*4 Drasṭā dṛśimātraḥ śuddhopi pratyayānupaśyaḥ.

"The Seer is purely of the nature of seeing and is still an object of experience."

Pat.Sutra 2.20.

*5 Avidyāsmitārāgadveṣābhiniveśāḥ kleśāḥ.

Pat.Sutra 2.3.

grossness, and has so much disturbed it through Rajas (motion) that it cannot fix itself on the Transcendental Luminous source; but is in constant state of fluctuation and runs into objective streams of knowledge of the nature of perception, wrong perception, imagination, sleep, absence of perception and memory.*6 This creates channels for the thinking substance to keep reflecting on objects presented to it, and not to look inversely to the Puruṣa, for whom the whole phenomena of seer and the seen exists.*7 Once in the course of evolution, this Buddhi grows disillusioned of all sorts of attachments to all objects seen (present) and heard (the promised ones) and turns to reflect on the Puruṣa, the spirit for which all this exists, and, as soon as, it has the direct perception of the Puruṣa, there is the end of the evolutionary process of the gunas (primary form of feelings).*8 and thus the objective (material) part of the consciousness drops and Consciousness of the Puruṣa is all that pervades Buddhi. This is the inverse generation of the aspects (guṇas), no longer provided with a purpose by the self; or it is the Energy of Intellect (Transcendence) grounded in itself.

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*6 Pramāṇa viparyaya vikalpa nidrā smṛtayaḥ.
Pat. Sutra 1.6.

*7 Tadartha eva dṛśyasyātmā.
Pat. Sutra 2.21.

*8 Tatparaṁ puruṣa khyātergunavaitṛṣṇyam.
Pat. Sutra 1.16.

This is the Transcendental (Turiya) state of the Purusa. Consciousness here has no reference to evolution for, ~~7~~ here ~~it is~~ the Energy lies centred ~~grounded~~ in itself.*9

For when the aspects (guṇas) have fulfilled their purpose, they attain to the limit of the sequence of mutations.*10 There is no hindrance in the way of Buddhi to be lost in pure transcendence, for all action has ceased, and all defilement of of the Sattva in the form of material limitations (tamas) and movement (Rajas) has passed a-way from it. In this state chances of any reflections of the knowable are little.*11

Thus with a little modification, the philosophy of the yoga is the same as that of the Sankhyas. In both of these schools, two principles, the soul and the Pradhāna are accepted as the ultimate realities. Studied from

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*9 Purusārthsunyānām guṇānām prati prasavah kaivalyam svarupa pratisṭhā vā citi saktiriti.

"When Gunas have fulfilled their object of evolution Isolation is achieved through a process of involution. Or, there is then the energy of the soul grounded in itself."
Pat.Sutra 4.34.

*10 Tatah krtārthānām prināma krama-smāptirguṇānām. Pat.Sutra 4.32.

*11 Tadā Sarvāvarṇamalāpetasya jñanasya anantyā-jjñeyamalpam. Pat.Sutra 4.30.

Tatah kleśa karma nivritti.
"Thence there is no pain or action" Pat.Sutra 4.31.

the point of view of consciousness, we may say that in both of the these schools, Soul and matter, form a whole; for so long as the association of a Purusa is with Prakrti, all changes and evolution, from M Mahat (cosmic intelligence) down to the gross elements; and from willing, feeling and knowing of the subtlest form, to the organisam of the body and its contact with the external world, go on in a single (material) plane with the will of a transcendental being; and when evolution culminates to a process of involution, all phenomena merge in Buddhi, which has now united with the Transcendental Being, and is free from fluctuations due to the sense pleasures, or illusions, imagination or memory, or even vacancy, and as a pure crystal placed near the source of light, reflects clearly the source,* so Buddhi, in this state reflects that which is Immortal and, who abides within the heart, and is realized as the fourth, the Transcendental cause of the threefold phenomena, which (phenomena) only express His Absolute nature.

But the Yoga school has a regular course of discipline for fixing up this Buddhi into the Transcendence of the Soul. Corresponding to the two tendencies of Buddhi, running into channels of material evolution, or withdrawing into spiritual involution-the discipline works in two ways. *12

*12 Abhyāsa vairāgyābhyām tannirodhaḥ.
"Constant practice and dispassion are the means to check all fluctuations."
Pat. Sutra. 1.12.

* Kṣīna vṛtterabhijātasya maṇergrahitṛ grahaṇa-grāhyeṣu tatsthatadañjanatā samapattiḥ.
Pat. Sutra I.41.

On one side it loosens the bonds of Ego, attachment, aversion, and the will to live, by fostering the thought that all these are born of Avidyā (ignorance), which has wrongly recognized permanence, purity, pleasure and the Self, in those objects which are transient, impure, painful and not-self; *13 and on the other side it inculcates a Zeal for unremitting ceaseless skilful endeavour (Abhyāsa) for concentration of the mind to the exclusion of all thoughts.

The concentration of mind is of various stages. One may deliberate over some gross objects, as for instance, the five elements or the four-armed Viṣṇu, or one may reflect on a subtle object like the pradhāna. (primary matter) or the five tan-mātras (subtle elements) or may further ascend to the concentration on some sense (the idea of pleasure associated with the sense or on the very sense of personality, the idea of enjoyer) and thence achieve the further state of concentration in which nothing is reflected but the subliminal impressions of the fluctuations overcome, and the effort made. *14

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*13 Anityāśucidukhānātmasu nityaśuchisukhātma khyātirvidya. Pat. Sutra 2. 5.

*14 Vitarka vicārānandāsmitānugamāt samprajñātaḥ. Virāmapratyāyabhyāsapūrvaḥ saṁskaraśeṣo-nyaḥ. Pat. Sutra 1. 17, 18.

Even this course of discipline is in the material plane *15 and is only an ordinary method of growing dispassionate towards worldly objects and becoming fit for cultivating finer insight.

It is still subject to the process of change; for as soon as the effort is relaxed the subliminal impressions overpower the thinking substance, and like a ball, rebounding it comes back to the place from where it started. This is mere Ekāgratā, Singleness of intent. It must be illumined by the transcendental light, the spiritual Zeal which transforms this life of restriction into a life of faith, power, memory concentration and fine insight, so that without any restraints the individual is established in the soul state provided he is keenly intense inhis pursuit. *16

The whole rigid course for Ekāgratā may be dispensed with in case of one who devotes himself to Iśwara; through whose grace many-sidedness of mind and other obstacles in the way of concentration are destroyed, and guidance and inspiration for

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*15 Bhāvapratyayo videha prakṛtilayānām.

"This concentration has the world as its object and through this individuals live as liberated souls even in life and merge into nature after death (to be born again after dissolution)" Pat.Sutra 1.19.

*16 Tībra saṁvegānāmāsannaḥ.

Pat.Sutra 1.21.

the Spiritual life are imparted. Thus once the devotee is keen on liberation, his mind is no more distracted through sickness, passion, doubt, helplessness, listlessness, worldliness, erroneous perception, instability in the state (when attained) pain, despondency and unsteadiness of the body; and irregular inhaling and exhaling at the time when one is attempting concentration.*17

Thus for rising to the transcendental consciousness every effort is made to uproot the material impression from it by reflection on the Supreme State whose symbol is Om and which is free from all actions, hindrances or latent deposit of actions; and devotion to whom creates a spontaneous love for a disciplines life, starting from observances, obstinences and detachments from sensual pursuits and culminating in contemplation in a place of loneliness with a steady, fixed posture. Thus isolation is naturally on the rise; every moment is saturated more deeply with the spiritual light. Breathing grows rhythmic and protracted and subtle, till it is almost still, and this is the fourth stage of the controlled breath*17A, and since everything has come through the influence of the spirit, the cultivation is uniform with gradual dwindling away of the covering of the light.*17B Thus Tamas.

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*17 Vyādhistyāna samsaya pramādālasyāvirati bhrānti darśanālabdhabhūmi katvānavasthitatvāni citta vikṣepāstentarāyāh.
Dukhadaurmanasyāngmejayatvaśvāsapraśvāsā vikṣepa sahabhuvah.
Pat.Sutra I.30,31.

*17A Bāhyābhyantara viśayākṣepī caturthaḥ.
Pat.Sutra II.51.

*17B Tataḥ kṣīyate prakāśāvaranam.
Pat.Sutra II.52.

the covering, and Rajas the movement of the breath, and fluctuations of the mind connected with it are purged out of the Sattva, which becomes fit to reflect on the self; This Transcendental vision may be rightly called Turīya, the fourth, for it is above the play of the three guṇas, and it is indispensably associated with the fourth kind of breathing, the other three kinds being exhaling, withholding and inhaling, and it is free from notions of the knower, the knowing and the known object. It is an unchecked flow into transcendental knowledge like an unchecked flow of oil, poured from a basin. It is the Niruddha state which does not in any case overstep its nature of pure knowledge.

This is the psychological approach to Turīya, the seedless concentration as it is called in the system itself.*18 This is the state free from the efforts of restriction, and free from all subliminal impressions of restriction. This is the state x where all that has been known so far through instruments of senses, mind and its faculty of discrimination, is annihilated. The world of cause and effects which is a creation of the mind activity, a stage in the evolution of Prakṛti, has absolutely no scope for being reflected in this consciousness,

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*18 Tasyāpi nerodhe sarva nirodhānnirbījah smādhih. "When that is controlled, everything is controlled and the result is seedless concentration."

Pat. Sutra 1.51.

for the organism of the body, which implements materiald aspects of principle of consciousness, is all brought under control through the control of breath, and through complete isolation from the field of senses.

The la st victory here is this system is the rooting out of the psychological tendencies to revive the experiences of senses contact through memory, dreams and images. The discipline has been thorough and the psychic evolution is full. Whatever chances there are in the mind stuff to react to the external Stimulii through excitement of the nerve centres, have already been extermin-ated through control of breath; and the material part of the Consciousness is absolutely cleared off from the Transcendental.

In fact the use of the word 'Turiya' is proper only to this school. It was here that the Transcendental was regarded as the fourth, for it was in

the fourth stage of control of breath *19 that the immortal transcendental purity of the Soul-state is realized where the whole mass of knowledge of the non-self along with memories of such knowledge is merged in the knowledge of the Self, reflected in other states in the notion 'I', as the substrate of all experiences and memories of experiences. *19A

Here the Transcendental is realized in an ever-stretched condition of wakefulness from which

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*19 "Now, it has elsewhere been said: 'Verily, when a knower has restrained his mind from the external, and the breathing spirit (prāṇa) has put to rest objects of sense, there upon let him continue void of conceptions. Since the living individual (jiva) who is named "breathing spirit" has arisen here from what is not breathing spirit, therefore, verily, let the breathing spirit restrain his breathing spirit in what is called the fourth condition (turya). For thus has it been said:-

That which is non-thought, (yet) which
stands in the midst of thought,
The unthinkable, supreme mystery
Thereon let one concentrate his thought
And the subtile body (linga), too,
without support.

Maitri Up: VI.19.

*19A "Thus there is no ther process of knowing in addition to these two. And in this sense it has been said: 'But he who in the three aspects (guṇa) which are agents and in the self which is not agent, but which is of the same kind in some respect, and of a dirrerent kind in other respects, sees all the produced states presented to the fourth, the witness of their action.... he has no suspicion that there is another kind of knowledge (the pure intelligence)"

Vyāsa Bhāṣya on Patanjali Sutra II.18.
Yoga System by Wood page 145.

ixxp impurities of mundane thinking had been removed and bonds of the three gunas had been completely cut asunder. This fourth was thus associated with the Trance which is as good as perfect sleep from the objective side of the world, for reflections of the notions of the knower, the knowing process, and the known object are altogether absent from it. This Caturtha state was designated as 'Turiya' (masculine)[*20] meaning Ātmā - the old vedic word for the fourth. It is in this sense that word has been used in this thesis.

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*20 "This suppression of consciousness of objects and union with the eternal knowing subject which is brought about by the yoga and is coincident with absolute wakefulness, is designated as the "fourth" state of the ātman by the side of waking dreaming and deep sleep; as caturtha, or, adopting the ancient Vedic and therefore more formal word for caturtha, as turiya; and in the latter case both "the turīya" (sc. ātma, masc.) and also "the turīyam" (sc. sthanam, neut.) were employed."

"Knowing neither within nor without nor yet on the two sides, nor again consisting throughout of knowledge, xxx neither known nor unknown, - invisible, intangible, incomprehensible, indescribable, unthinkable, inexpressible founded solely on the certainty of its own self, effacing the entire expanse of the universe, tranquil, blissful, timeless - that is the fourth (caturtha) quarter, that is the ātman, that we must know."

(Deussen:- Religion & Philosophy of India. page: 310)

Still, however, the origin of this cult is not altogether new, for even older mysticism in the Vedas referred to the cult of Turīya as Union of Agni and Soma, the two wings of life, and as has been quoted above, the idea of the seven vital airs connected with the brain searching for the Immortal one, was too a prominent one with the older mystics. Thus we find ~~that~~ the ideas of concentrated meditation and Transcendence already closely associated in the Vedas themselves.

The Yogic stress on the control of fluctuation in the mind stuff in natural for with this school the external world is experienced only through its contact with the mind, and mind stuff alone is the world of duality for them.

Working of the mind is thrice limited for it is bound with the notion of the seer, the seeing and the seen. Moreover, mind is a product of all sense, nerve and thought activity. So far mind is in action, the vision of the Transcendental is out of question, for in fact, the Transcendental is only the pure Consciousness as free from phenomena of any kind whatsoever. It is the unlimited and unconditioned stretch of consciousness and nothing besides. This is 'Turīya', whereas mind is a set of modes of this Turīya which pervades and illumines all modes by way of

consent according to Sānkhyās and Yogins. This is the plane of the subject without reference to any action or object. The whole course of Yoga discipline is thus only to put a stop to the working of the mind *21 in a healthy way, so that instead of mundane reactions, a deep insight founded on absolute Truth only stirs *22 the Being of man towards the external world as long as life lasts, while the Consciousness as Pure holds the entire mental and psychic being into a standstill ofter when the concentrated trance is on like the deep sleep overpowering man at night.

The state of this conscious sleep is attained by bringing the mind stuff which is naturally reacting to a thousand external stimulii to an intense absorption in a single idea, Dhāraṇā, and constantly reflecting on the same till the reflected idea coalesces with the reflector^x, one reaches the state of Isolation^y where the consciousness shines as purely Transcendental.

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*21 "Mind stuff alone is the whole world; and with effort should one purify it. Whatever is the state of the mind, the world assumes the same, this is the old wisdom. By the minds grace, do people destroy merits and demerits; and by it the blessed ones see the self in the self; and enjoy imperishable bliss. Just as when the mind is attached to the external object it is all round encompassed by these, so when it is united with the soul state it is absolutely free from all bondage. In the lotus of the heart should one meditate on the Supreme Being, who is the witness of the discriminating intellect, and the object of supreme love." Maitri Up:

*22 Ṛtambhrā tatra prajñā. Pat.S.1.48.

x dhyāna
y samādhi

This is the foundation of the Yoga School of Patañjali, according to which "Once the mind stuff is brought under control, the seer, (self) which otherwise assumes appearance according to the fluctuations of the mind stuff, abides in himself." *23

The value of this cult of discipline was recognized since the vedic times, where Tapas was regarded as the most essential rite for ~~the~~ self purification and elevation. In Upaniṣads, Yoga has been held as an efficient secret way for realising the supreme Truth. The mystic evolution to the purely transcendental vision through Yoga was regarded not only as the most perfect, but also beset with dangers, for after all the most congenial growth to a state of passionlessness is achieved by a few whereas lots of enthusiastic men end only with suppressions and consequently in breakdowns. *24

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*23 Tadā draṣṭuḥ svarupe 'vasthānam.

also

Vṛtti sārupyamitaratra.

Pat. S. 1.3-4.

*24 "This they consider as Yoga -

The firm holding back of the senses.

Then one becomes undistracted.

Yoga, truly, is the origin and the end."

Katha Up: 6.11.

In fact, this cult carries in itself the essence of the spirit of devotion to achieve the soul state. Whatever the philosophical ground, this course of discipline carries in practice the wisdom of the Upaniṣads, that the soul is not perceived by the eyes or heard by the ear, or understood by mere discrimination, it is realized in the soul by the soul. The control of senses and mind had already been as much stressed by the seers as purity, strength and the control of breath; and the system of Yoga only carried preparatory discipline into a rigid perfection. *25

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*25 "Not by sight is It grasped, not even
by speech,
Not by any other sense-organs (deva),
austerity, or work.
By the peace of knowledge (jñāna-prasāda),
one's nature purified -
In that way, however, by meditating, one
does behold Him who is without part."
Mundaka Up: 3.1.8.

"This Soul (Ātman) is not to be obtained
by instruction,
Nor by intellect, nor by much learning.
He is to be obtained only by the one
whom He chooses;
To such a one that Soul (Ātman) reveals
His own person (tanum svām)."

"This Soul(Ātman) is not to beobtained by
one destitute of fortitude,
Nor through heedlessness, nor through a
false notionof a-usterity (tapas).
But he who strives by these means, provided
he knows -
Into his Brahma-abode this Soul(Ātman) enters".

"Attaining Him, the seers (ṛṣi) who are
satisfied with knowledge,
Who are perfected souls (kṛtātman), from
passion free (vita-rāga), tranquil -
Attaining Him who is the universally
omnipresent, those wise,
Devout souls (yuktātman) into the All
itself do enter."

Mundaka Up: 3.2.3-5.

In a way the whole course of Yoga discipline is presumed in the Upaniṣads like Mundaka, Katha and Śvetāśvatara . Many other Upaniṣads like the 'Nāda Bindu' have adored the cultof Yoga as the best way for the pursuit of the Self. Gita too, accepts Yoga Trance as the state where the Transcendental Consciousness shines pure in its Supremeness.[*26]

The same Truth was declared by the God of death to Nichiketa in one of the earliest Upaniṣads[*27], and the same is declared to be the highest aim with the seers of Śvetāśvatara Upaniṣad[*28], who also describe

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*26 Gītā 8.8.

*27 "When cease the five
(Sense-)knowldges, together with the mind (manas),
And the intellect (buddhi) stirs not -
That, they say, is the highest course."
Kaṭha Up: 6.10.

*28 "Holding his body steady with the three (upper parts) erect,
And causing the senses with the mind to enter into the heart,
A wise man with the Brahma-boat should cross over
All the fear-bringing streams."

"Having repressed his breathings here in the body, and having his movements checked,
One should breathe through his nostrils with diminished breath.
Like that chariot yoked with vicious horses,
His mind the wise man should restrain undistractedly."

Śvetāśvatara Up: 2.8-9.

the powers which are indispensably connected with the Yogic cultivation and precede the final vision.*29

Thus Yoga School is the flower of India's spiritual development. The final aim here is realization of the absolute Transcendence through discipline of mind till it loses its inmate nature of being reflective on external objects. This ends in the trance where all is annihilated and the soul shines in its true nature.

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*29 "Fog, smoke, sun, fire, wind,
Fire-flies, lightning, a crystal, a moon -
These are the preliminary appearances,
Which produce the manifestation of Brahma in Yoga.

"When the fivefold quality of Yoga has been produced,
Arising from earth, water, fire, air, and space,
No sickness, no old age, no death has he
Who has obtained a body made out of the fire of Yoga.

"Lightness, healthiness, steadiness,
Clearness of countenance and pleasantness of voice,
Sweetness of odor, and scanty excretions-
These, they say, are the first stage in the progress of Yoga.

"Even as a mirror stained by dust
Shines brilliantly when it has been cleansed,
So the embodied one, on seeing the nature of the Soul (Atman),
Becomes x unitary, his end attained, from sorrow freed."

Śvetāśvatara Up: 2.11-14.

The Viśesikās, the Nyāyikās and the Mimānsikās believe in this transcendental plane of the Supreme spirit, when they admit the existence of Adrisṭa; but the schools are so realistic that they have nothing to do with it directly, for, according to them, it always x sends grace to those who carry on the self purification according to injunctions ɑ of the Vedas.

This is due to the fact that these schools are purely logical, whereas conception of Turīya is a rhythm of the most real and rarest poetry in which a strong deep, pregnant current of intellectual life runs quietly under bright sunshine of wonder and devotion. Melodies of touching tunes are not wanting in it, but the shrill notes of the retiring life of sensual pleasures have so completely blended into the silvery chimes of all perva-ding gentle showers, that it all forms a chorus exquisitely sung by angels at the first Dawn of Divine Effulgence. What is so modestly declared here and there by poet-seers and yogins about the oneness of the man's soul and the Supreme Being, could only insolently, if at all, be measured, weighed and judged by calculating philosophical schools as Viśesikās, Nyāyikās and Mimānsikās are. A poet alone can feel in himself a harmony running one with the greater harmony of his quest. Calculating philosophy can only aim at comprehending God's purposes into some system. Conception of Adrisṭa of these schools thus is only

a compliment paid to he Creator. It lacks the apprehension and realization that is the achievement of more rhythmic minds that 'conduct stray messages between the outer mystery of the Universe and inner mystery of the individual soul, even as the telegraphy has learnt to snatch stray messages wandering over waste waters of oceans.' **

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** A.Quiller Couch in "Studies in Literature".

3.

TURĪYA AS THE DIVINE WILL. *A

The pursuit of this Transcendental Consciousness seems naturally a cult of isolation. But the life of the Spirit in its immediate phases is as much an importanat aspect as its Transcendental Supremeness. The teachings of the Upanisads are, therefore, likely to be misinterpreted by over-zealous seekers of Transcendence, who in quest of the Absolute Truth, overlook the divine in man, and thus miss the fruit of their toils by running in paths of ignorance instead of those of light. They suffer extinctions, for having ruled out the immediate from their pursuits, they even do not qualify themselves for the Transcendental. In fact, any such unripe behaviour towards the man-in-God, by one who has realized the Turīya, is an impossibility, but often individuals having only imaginatively approached the state of unity with the soul-consciousness, without the discipline of any cultivation, run x dry in the milk of human kindness and become distracted in their relations towards their fellow men while trying to pursue the spiritual at the cost of the human life, a union of right proportion of each of which for realization of turth, has been emphasized by the Upanisads. *30

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*A The expression Divine Will has been used by Arvindo Ghosh for the Unknown Universal Design into which every one of the realized souls has to fit.

*30 "Knowledge and non-knowledge-
He who this pair conjointly (saha) knows,
With non-knowledge passing over death,
With knowledge wins the immortal."

Īśa Up: 11.

As Turiya is a conclusion of the reasoning of the waking consciousness, right preparations for that can only be made in that state of consciousness where we meet the outside world as it meets us in our lives of social, political or religious orders. These orders, though having no existence independent of the soul, and thus no cause of false vanity.*31 still play an important part in the realization of man, for these form the bridge between his inborn ignorance and his real nature of Absolute Freedom. Thus in modern idiom these orders of life form the stones that pave the way of psychic evolution of man. Conduct of man in any of these orders, therefore, is an important factor in his realization of truth for which a certain degree of aloofness from the world, either in form of secluded morning hours, or resort to a forest or some other lonely place for certain period, where closing the nine doors of contact with the world of dualities one withdraws within into the oneness of the self, is absolutely essential. Turiya as a pursuit

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*31 "Brahmanhood deserts him who knows Brahmanhood in aught else than the soul. Kshatrahood deserts him who knows Kshatrahood in aught else than the Soul. The worlds desert him who knows the worlds in aught else than the Soul. The gods desert him who knows the gods in aught else than the Soul. The Vedas desert him who knows the Vedas in aught else than the Soul. Beings desert him who knows beings in aught else than the Soul. Everything deserts him who knows everything in aught else than the Soul. This Brahmanhood, this Kshatrahood, these worlds, these gods, these Vedas, all these beings, everything here is what this Soul is." Br: Up: 4.5.7.

for its own sake is nowhere the ideal of the Upaniṣads who repeat their stress on right earning of worldly accomplishment and possession so much as some of the meditations in the Upaniṣads are on food as Brahm, and on lawful conjugal happiness as expression of the Supreme bliss. The vision of Turīya, like the Puruṣa of Ṛg. Veda,*32 permeates all other forms of consciousness and also remains as absolute Turīya, and thus produces perfect man who equipping themselves as par excellence, in whatever walk of life they are placed, rise above the limitations of these orders into calm of the Free Self. Like men going from sleep to awakening, and back to sleep again maintaining one stretched plane of consciousness these perfect men pass from their transcendental visions to the noisy deeds of worldly orders and back again from these to the Infiniteness of their Beings, carrying in every act and thought of theirs, the unfathomed divine will, so that, as living images of Turīya, these men form events in the life of the cosmic soul, and are epochs in the history of Evolution of the Human Race.

Just as in the field of individual life, Consciousness which leaves all experiences behind, when merging into death emerges again with deposits of latent impressions of bygone

*32 R.V. X.90.

lives to resume its specific task of evolution, so in the field of cosmic existence, the cosmic consciousness rises, sets, and rises again through these perfect men who continue from age to age to be transmitters of the Eternal Design which has run through all ages and shall run through ages to come without being comprehended in its entire fulness by human intellect whose working is material and spasmodic. These perfect men are instruments of expression of Supreme consciousness at various stages of development of the human race. Their lives, thus, are Translation of the Unknown Divine Will guiding the destiny of mankind through cosmic crises. Their thoughts and deeds are waves and tides in the ocean of Supreme Consciousness. Their education is the education of endless lives of coming generations, and their problems are the problems at which humanity often stands baffled.

As prajāpatis, they preserve the seed of the eternal Tree of life through cosmic dissolutions, and plant it fresh on renewed creations, as the four sages of eternal youth. (Sanat Kumāras) they preserve the springs of knowledge to replenish human minds when in ages of chaos these run dry; as the seven seers they declare again and again Eternal Laws for upholding of the universe when reborn after Dissolutions; as fourteen Manus they

bring Law and Order in life to plant it firm on earth; as Karma Yogins like Janaka they keep the ideal of perfectionof the union of human actions and thoughts and as warrior Heroes like Arjuna they visualize in concrete form the cosmic mind to establish the highest scope of expression of the Divinity in man. Thus in events of their own lives they paint the ever opening vision of Turīya; and as perishable flashes, reveal the imperishable soul splendour. They are the Turīya incarnate.

It is this version of Turīya that is the subject of discourse of Lord Kriṣṇa on the battle field of Mahābhārata to his friend Prince Arjuna. Life fed on high ideals of a particular order of social life soon crumbles down to despair when confronted with the problem of practical fulfilment of these ideals at the cost of thousands of hopes xx dearly cherished. Arjuna, the hero who had accepted for him the order of a Ksatriya prince for protecting the Aryan race, and who had prepared himself for it under vigilant discipleship of the matchless-in-arms like Droṇa, Indra and Rudra, finds himself only ready to destroy his own kith and kin arrayed against him for the sake of a malicious right-witholding cousin. He reels and shrinks back from the ideal of his order and would leave these warriors alone, accepting the order of a monk, begging alms and

peacefully meditating. His wise charioteer warns him against this cowardly recoiling. Withdrawal of a man's consent can neither stop these men from fighting, nor avert the fate writ large on their faces as they came to fight for the cause of falsehood. Life is ever flowing into the Sea of Death; and Arjuna's good will cannot make them live for ever. The Tree of Poison has sprung forth and unless it is cut down relentlessly, the whole field of life under it will dry to barrenness. Moreover orders of life cannot be changed at will, for upheaved stratas of the ~~xxxx xxxxxx x~~ dynamic life will break open the barriers loosely built. Experiences of life have to be seen through since they have taken the ferment, and no one can withhold the arrow once discharged.

Moreover, Life and Death are only phases of the Eternal Divine. Behind the roar of this stream of life is eternal calm of the self. Ultimately, it is the play of the Divine Will and no one injures or is injured. Call of an order of life has to be answered, as it is only an expression of the Spirit of the laws of mundane life. The noble one should cast off the super-imposed vanity that he is the agent and should learn to submit to the Divine Will. He should follow in the footsteps of Karam -yogis like Janaka who fulfilled the duties of their orders, while themselves retaining the undisturbed calm of the self.

The warrior for the cause of the right should learn to place himself in the list of the selfless sacrificers in the great cosmic sacrifice and through this devotion should be established in the soul state. Let him rise equal to the occasion which has arisen only to raise him to the status of Prajāpatis and Manu. *33 Let him be united with the deed and detached from its fm fruit.

Such detachment is the right renunciation and is the highest reflection of the Transcendental state. This is the essence of the three states of cultivations in the form of unflinching simple devotion, action with knowledge of the Supreme soul, and intense contemplation on the Absolute, and is in some degree higher than these, being the only way over which one can travel safely to the last end of realization. *34 Union with the Absolute Truth through perfect trance or undisturbed contemplation is within the scope of only a few fag highly talented men, who are seers

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*33 Mahārsayaḥ sapta purve catvāro manavāstathā
Madbhāvā manasā jātā yeṣām loka imāḥ prajāḥ.

"The seven great Rishis, the ancient Four, and also the Manus, were born of My nature, and mind; of them this race w-as generated."
Gītā X.6 (Translation by (Annie Besant.

*34 Śreyo hi jñānemabhyāsājjñānāddhyānam viśiṣyate
Dhyānātkarmaphalatyāgastyāgācchantiranantaram.

"Better indeed is wisdom than constant practice; than wisdom, meditation is better; than meditation, renunciation of the fruit of action; on renunciation follows peace". Gītā XII.12.

of the Laws eternal, and who stand as Motors of the working of the Divine Will and guide humanity as oracles. Pursuit of such isolated existences is congenial for the few. The best way to merge into the Universal Consciousness is through devotion and action, as offerings towards Self-realization.*35

The practical illustration of the Turīya consciousness is given through these giant-master-spirits, who follow the path of Gods, which Upanisads declare as the best way of evolution to the supremeness. The presiding deities of Fire, Light, Day, Bright Fortnight, the Northern path of the Sun, attend such a man for he is the centre of energies symbolized in these gods. This is the knowledge which is not distinct from right action, and this is the state of Turīya which is achieved in the waking state. It completes the evolution of the created beings to the state of Prajāpati adored in the Bṛhadāranyaka Upaniṣad, and thence leads to the Absolutely Transcendental.

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*35 Kleso 'dhikatarastesāmavayakta cetsām Avyaktā hi gatirdukhaṁ dehavadbhi ravāpyte.

"Greater is their trouble whose thoughts are set on the Unmanifest; for the Goal, the Unmanifest, is very hard for the embodied to reach."

Mayyāvesya mano ye māṁ nityayuktā upāsate 'Sraddhayā parayopetāste me yuktatamā mataḥ.

"For the contemplation of the Absolute only few talented men who stand as Motors of the working of the Divine Will are suitable. This path is not the least congenial; and thus those who fixing their minds in Me and with unremitting devotion, worship me as the (manifested one) they are the best of Yogins."

Gītā XII. 5,2.

Arjuna is gradually deified as he stands before the knowledge incarnate holding the reins of the cosmic chariot, pointing to him his place amongst propellers of the Divine Will. He realizes the unity of the Immanent and the Transcendental and thus learns the renunciation in the highest plane of activity. He is united with tha t Undisturbed calm out of which drums of battle are sounded and into which these are drowned again. He is the same spirit as vivifies all those who stand armed against him or for him. The infinite and undivided in all these forms is inviolable. The archer, the a rrow and the target are ultimately a unit expression of the soul incarnated before him as the death of all in whom Bhīsma, Drona, Karna and others, and the whole set of revolving worlds are moving to find their eternal, silent Rest.

Life and Death have lost their meanings and so love and hatred, success and failure; hope and fear, desire and aversion, and friend and foe, He is the soul of all and cannot hurt or be hurt. There is no malice and thus he is untainted with the Sin of killing. He is the Divine Designer who is touching the finishing brush to the painted sheet before Him.

He is called upon to realize that as free wind that goes where it lists, is ever within the domain of ether which is its cause, so all the multifold forms of creatures have their

origin and refuge in the self. Fools alone do not recognize the Divine, Lord of all creatures in this corporeal form. The high souled ones, on the other hand, having fully realized ever adore the self as the origin and seat of all; theirs is the Godly Nature.*36

They are free from the bonds of desires of merits of performances enjoined by the three vedas. Their state is above the plane of desire, born out of the threefold play of Gunas (Aspects); ~~and~~ while other doers of holy deeds, as motivated only be desire for the three fold rewards, having enjoyed theses, come again and again to the bonds of earthly life. These men who never

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*36 Yathā kāśasthito nityam vāyuḥ sarvatrago mahān

Tathā sarvāni bhutāni matsthānityupadhāraya.

"As the mighty air everywhere moving is rooted in the Ether, so all beings rest rooted in Me - thus know thou." Gītā IX.6.

A vajānanti mām mūḍhā mānuṣīm tanumāśritam

Param bhāvamajānanto mama bhūtamaheśvaram.

"The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings;" Gītā IX.11.

Mahātmānastu mām Pārtha daivīm prakṛtimāśritaḥ

Bhajantyananyamanaso jñātvā bhūtādimavyayam.

"Verily the Mahātmās, O Pārtha, partaking of My divine nature, worship with unwavering mind, having known Me, the imperishable source of beings." Gītā IX.13.

swerve from their knowledge of the self, as the root of all, attain the Eternal state of self.*37 The state as the self is known only by self; and is the Supreme State, as the origin of all Creatures.*38 It is the highest state, as identified with the highest manifestation of whatever is knowable in the three worlds. This state lords over all, as Mind rules over the senses or as Śankara over Rudras, or as Kubera over Yakṣas or as Agni over the Vasus, or as Meru over the peaks. It rises highest among other states as Bhṛgu rises above the great seers, or as the Imperishable Sound (Om) rises superior to all the speech, or as the Mute repetition is the best amongst all means of self-purification, or as the Himālayas tops over all that are fixed on earth. Yet it is

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*37 Te taṁ bhuktvā svarga lokaṁ viśālaṁ
Kṣīṇe puṇye Martyalokaṁ viśanti
Evaṁ trayīdharmamanuprapannāḥ
Gatāgataṁ kāmakāmā labhante.

"They having enjoyed the spacious heaven world, their holiness withered, come back to this world of death. Following the virtues enjoined by the three, desiring desires, they obtain the transitory.

Ananyāścintayanto māṁ ye janāḥ paryupāsate,
Teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmya-haṁ.

"To those men who worship Me alone thinking of no other, to those ever harmonious, I bring full security." Gītā. IX.21,22.

*38 Svayamevātmanātmānaṁ vettha tvaṁ puruṣottama
Bhūtabhāvana bhūteśa devadeva ja-gat pa-te.

"Thyself indeed knowest Thyself by Thyself, O Purushottama; Source of beings, Lord of beings, Shining One of Shining Ones, Ruler of the world." Gītā. X.15.

present in all these states, as pervading nature of light (Visnu) in present in all the sources of Light (Adityas), or as W avy nature (Marichi) is present in all winds, and at the same time transcends these all as the sun transcendes all luminaries or as the Moon transcends all constellations of stars.*39

It is the spirit that upholds all creatures in the three states of beginning, middle and end or (origin, growth and decay).*40

It is itself without beginning, middle or end; it is the seat of infinite powers; stretching its arms as it were. It reaches all directions, with the Sun and with its face glorious like blazing fire as it were, it glorifies all with its splendour.*41

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*39 Rudrāṇām śankaraścāsmi ~~yakṣa~~ vitteśo yakṣarakṣasām
Vasūnām pāvakaścāsmi meruḥ śikhariṇāmaham.
"And of the Rudras Shankara am I; Vittesha of the Yakshas and Rakshasas; and of the Vasus I am Pavaka; Meru of high mountains am I"
Maharṣiṇām bhṛguraham girāmasmyekamakṣaram
Yajñānām japayajñosmi sthāvarāṇām himālayaḥ.
"Of the great Rishis Bhrigu; of speech I am the one syllable; of sacrifices I am the sacrifice of silent repetitions; of immovable things the Himalaya."
Ādityānāmaham viṣṇurjyotiṣām raviranśumān
Marīcirmarutāmasmi nakṣatrāṇāmaham śaśī.
"Of the Adityas I am Vishnu; of radiances the glorious sun; I am Marichi of the Maruts; of the asterisms the Moon am I."
Gītā. X.23,25,21.

*40 Ahmātmā guḍākeśa sarvabhūtāśayādsthitaḥ.
Ahamādiśca madhyam ca bhūtanāmanta eva ca.
"I, O Gudakesha, am the SELF, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings."
Gītā. X.20.

*41 Anādimadhyantamanantavīryamanantabāhūm śaśisūryanetram
Paśyāmi twām dīptahutāśavaktram svatejasā viśvamidam tapantam.
"Nor source, nor midst, nor end; infinite force. Unnumbered arms, the sun and moon Thine eyes I see Thy face, as sacrificial fire Blazing, its splendour burneth up the worlds."
Gītā. XI.19.

"United with this vision a man has unflinching mastery over the mind and senses. He grows contented and peaceful. He is ever in the state of Union with the soul, and having ever been devoted to Me, declares the Divine in Man, he grows ever dear to Me, Through him none are inflicted, nor is he afflicted through any, for he is above the dual play of pleasure and jealousy. He covets nothing, he is unblemished and disciplined; he has fulfilled the aim of self realization; nothing torments him; nothing remains to be done by him; for he is devoted to the self. He delights or frowns over nothing, neither grieves, nor longs for anything, having renounced the desired and undesired. For him friend, foe, honour, dishonour, cold, heat, comfort and pain have no reality; he is free from all attachments. He is unaffected by the praise, or censure, he is ever silent, ever content with his share in this worldly life; belonging to no place, steadfast in this realization and devoted to the self."*42

*42 Santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścyaḥ
Mayyarpitamanobuddhiryo me bhaktaḥ sa me priyaḥ.
Yasmānnodvijate loko lokānnodvijate ca yaḥ,
Harṣāmarṣabhayodvegairmukto yaḥ sa ca me priyaḥ.
Anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ
Sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ.
Yo na hṛṣyati na dveṣṭi na śocati na kāṅkṣati
Śubhāśubhaparityāgī baktimanyaḥ sa me priyaḥ.
Samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ
Śītoṣṇasukhadukheṣu samaḥ saṅgavivarjitaḥ.
Tulyanindāstutirmaunī santuṣṭo yenakenacit,
Aniketaḥ sthiramatirbhaktimānme priyo naraḥ.

Gītā. XII. 14-19.

"He is ever fearless with inner organs purified, intent upon realization of Truth, liberal, self-controlled, fulfilling the duties of his order, absorbed in study of the vedas, taking pains for pursuing his Divine path, and unsophisticated.

"Non-violent, truthful, free from anger, a nd attachment, peaceful, above hatred or jealousy, Compassionate towards all creatures, unattached, doing nothing unworthy of the noble ones, and not lost in vain dreams.

"Glorious personality, forgiving, preserving pure, not revolting against what is rightly prescribed for him, and free from vanity."*43

This enlightened man of mighty actions, grows steadfast in that insight, by virtue of which one may operate in the world of objects, executing the Divine Will, and yet

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*43 Abhayaṁ sattvasaṁśuddhirjñānayogavyavasthitiḥ
Dānaṁ damaśca yajñaśca svādhyāyastapa ārjavaṁ.
Ahiṁsā satyamakrodhastyāgaḥ śāntirapaiśunam
Dayā bhūtesvaloluptva mārdavam hrīracāpalam.
Tejaḥ kṣamā dhṛtiḥ śaucamadroho nātimānitā
Bhavanti saṁpadam daivimabhijātasya Bhārata.

Gītā. XVI. 1-3.

not be alien to the Soul Bliss; for he is above all delusions that arise out of desires born of sense contact, and nothing uproots him from his firm vision of the Supreme Self in whatever constitutes phenomenon of life.*44

He is ever in the fourth plane of Consciousness, as he is above the three bonds of Guṇas, or as he has arisen above the influence of the world of matter, and world of presiding deities and having realized the third, the soul state rests beyond all these three and is therefore in the Absolute state.

He is ever united with the vision of "The all knowing unborn, the Supreme Ruler, finer than atom and thus pervading all, seat of all, beyond conception, of the nature of the Sun, and beyond all ignorance".*45

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*45 Kavim purāṇamanuśāsitāra
Ma-norṇiyaṃsamanusmredyaḥ
Sarvasya dhātāramacintyarup-
Mādityavarṇam tamsaḥ parastāt.
"He who thinketh upon the Ancient, the Omniscient, the All-Ruler, minuter than the minute, the supporter of all, of form unimaginable, refulgent as the sun beyond the darkness."
Gitā VIII.9.

*44 Rāga dveṣaviyuktaistu viṣayanindriyaiścaran
Ātmavaśyairvidheyātmā prasādamadhigacchati.
"But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the Self goeth to peace."
Gitā.II.64,

It is this man that attains the Supreme knowledge which alone is worth knowing, and knowing which one attains immortality. He realizes that which is neither existence, nor non-existence, which spreads over all with hands, feet, eyes, heads, ears, stretched on all sides, who is the essence of all sense pleasures, and yet above the bondage of these senses; unattached yet upholding all, without attributes and still enjoying the threefold play of Guṇas.*46

Thus, the Supreme Devotion to the Manifested Soul, grows non-different from the knowledge of the Supreme state; and the man having known the fullness of the soul in action and knowledge enters into the fullness of bliss.

"By devotion he knows Me to the Full Extent, and having known me in essence, enters into me."*47

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*46 Jñeyam yattatpravakṣyāmi yajjñātvāmṛtmaśnute
Anādimatparaṁ brahma na sattannāsaducyate.
"I will declare that which ought to be known that which being known immortality is enjoyed- the beginningless supreme ETERNAL, called neither being nor non-being."
Sarvataḥ pāṇipādaṁ tatsarvatokṣiśiromukham
Sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati.
"Everywhere That hath hands and feet, everywhere eyes, heads, and mouths; all-hearing, He dwelleth in the world, enveloping all."
Gītā. XIII.13,14.

*47 Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati
Samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate paraṁ.
Gītā. XVIII.54.

Li

* TURIYA IN THE VEDANTA SCHOOL*

With vedanta the transcendental is the only reality and the immediate is in no way different from it. There is no change or modification in the Absolute. The distinction of the transcendental and the Immediate are born of ignorance.

The Supreme Reality which is ever undivided and one, is reflected through Avidyā as the individual, knower and at the same time the object known. This in fact is the nature of the supreme being and the phenomena of the knower, Knowing, and the object known are simultaneously located in it.

There is no second principle and this one principle is the seat of all multiplicity. The nature of the phenomena comprising the knower, the knowing and the object known, is illusory. As indreams, the one principle of Consciousness is the only reality in the phenomena of the knower a nd the object known, so in waking state the soul (pratyagātmā) alone is the truth in all variety of experiences. *48

*48 "Thoughtful persons speak of the sameness of the waking and the dream state on account of similarity of objects (perceived in both the states) on grounds already described."

Gaudapāda on Māndukya Up: 2.5.

The objects perceived in the waking state are as much illusory as those seen in dreams; for these objects are not seen in the beginning but appear in an individual consciousness only at a particular stage, and disappear afterwards. In this respect waking experiences are not much different from the dream experiences.*49

The difference between objects within the mind, and objects seen outside the mind is only of a degree; for whereas the objects within the mind last so long as the mind's reflection lasts, the objects outside the mind, last for such time as well as for any other time when they are cognized by another. But if we realize that such is the prowess (māyâ) of the soul, that objects projected outside the mind have this two time determination, we should have no doubt in comprehending that they are as much subjective as ideas within the mind; and thus not absolutely different from the subject.*50

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*49 "The fact that objects are not perceived, perceived and not perceived again, proves that objects are illusory for that which is non-existent at the beginning, and in the end, is necessarily (non-existent) in the middle. The objects are like illusions we see, still they are regarded as if real".

Gaudapāda Kārika 2.6.

*50 "Atman, the self. Luminous, through the power of his own Maya, imagines in himself by himself (all the object that the subject experiences within or without). He alone is the cognizer of the object (so created), this is the decision of the vedanta."

Gaudapāda Kārika 2.12.

This bold proposition is proved by accepting as a part of the nature of the self-luminous soul an inherent ground in it, of the illusion that the soul is individual jiva, who is born again and again, and is bound with notions of the doer, and suffers and enjoys, and thus is in constant fear, and imagines some forces outside himself that rule over him.

This ground is Avidyā, the ignorance that is akin to that erroneous perception which sees a snake in a water line or a rope; or which sees silver in a conch-shell, or which sees water in a mirage. This Avidyā has no permanent relation with the soul though the cause of it does inhere in the soul just as the cause of the flame ring of a variety of colours inheres in a fire brand.

The soul is absolutely one, and there is no tinge of duality in it. Gaudapāda calls this faith in absolute monoism (Advait) as Asparśa-Yoga, the spiritual discipline which does not admit of relation (or touch) with anything else. *51

As soon as the soul identifies itself with the body and the senses, the experiences of duality begin germinating and like castles

*51 Gaudapāda Kārika on Mandukya Up: 3.39. and 4.2.

imagined in the clouds, relations begin to be imagined in multiple reflections of the one self, memory holding these experiences as connected.*52

This imposition - Adhyasa - of all phenomenal qualities of pleasure, pain etc., on the self which is absolutely Transcendental and thus not directly perceived, is possible in the same way in which the sky, which in fact is nothing, is seen to be blue through mere ignorance.*53

While throughout the scriptural passages, the essence that is non-dual and birthless is declared directly and indeirectly, ignorance holds fast the illusion of the multiplicities and births of the same. Even logically passing into births after births cannot appertain to the soul which is immortal, for then there can be no possibility of a self-existing reality.*54

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*52 "First of all is imagined the Jiva (the embodied being) and then are imagined the various entities and objects that are perceived. As is (one's) knowledge, so is one's memory of it."
Gaudapāda Kārika 2.16

& also "All experience starts and moves in an error which identifies the self with the body, the senses, or the objects of the senses. All cognitive acts presuppose this issusory identification, for without it the pure Self can never behave as a phenomenal knower or perceive and without such a perceiver there would be no cognitive act."
Das Gupta, History of India Philosophy P.435

*53 "On ground of this imposition of the non-self over the self, all secular and vedic treatment of the relations of the cognitive act with the object cognized is undertaken; and all injunctive, prohibitive scriptures and other whose aim is liberation, are based. Devotion taught in scriptures is for the benefit of these who are not yet enlightened."
'Sankrá's Introduction to Sarirek Bhasya.'

*54 "That which is ever existent appears to pass into birth through illusion (māyā) and not from the stand point of Reality. He who thinks that passing into birth is real, asserts, as a matter of fact, that what is born, is born again and so on without end."
Gaudapada Karika 3.27

imagined in the clouds, relations begin to be imagined in multiple reflections of the one self, memory holding these experiences as connected.[*52]

This imposition - Adhyasa - of all phenomenal qualities of pleasure, pain etc., on the self which is absolutely Transcendental and thus not directly perceived, is possible in the same way in which the sky, which in fact is nothing, is seen to be blue through mere ignorance.[*53]

While throughout the scriptural passages, the essence that is non-dual and birthless is declared directly and indeirectly, ignorance holds fast the illusion of the multiplicities and births of the same. Even logically passing into births after births cannot appertain to the soul which is immortal, for then there can be no possibility of a self-existing reality.[*54]

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imagined in the clouds, relations begin to be imagined in multiple reflections of the one self, mind, holding these experiences as connected.[252]

This imposition - adhyasa - of all phenomenal qualities of pleasure, pain etc., on to the self which is absolutely Transcendental and hence not directly perceived, is possible in the same way in which the sky, which is factually nothing, is seen to be blue through mere ignorance.[253]

While throughout the scriptural passages the concept that is personal and birthless is declared directly and indirectly, ignorance beside fact the illusion of the multiplicities and births of the self, when logically pushing into the question of births cannot appertain to the soul which is immortal, for then there can be no possibility of a self-existing reality.[254]

[illegible]

Brahman alone is the sole reality and is the cause from which pr oceeds the origin, sustenance and dissolution of this world which is extended in names and forms, which includes many agents and enjoyers, which contains the fruit of works especially determined according to space, time and cause, a world which is formed after an arrangement, inconceivable even by (imagination) of the mind.*55

Distinctions of the Immediate and the Transcendental are nothing but illusory and are only in speech.*56 It is the One that is known as objects, or as worlds or as Gods by adherents of different schools of thought. Those acquainted with the quarters (padas) call it quarters, those with objects, the objects those with Lokas, the Lokas, those with Devas the Devas.*57

Thus distinctions are rooted in speech and the ground of these is the first instruction from the Teacher of a particular thought. For fear even the yogins do not leave such idea though in fact the realization of the absolutely underfined is the only path of fearlessness.

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*55 Brahm Sutra Śankara Bhāsya. 1.1.3.
*56 "This Brahman is immediate consciousness, Sakti which shines as the self, as well as through the objects of cognition which the self knows". 'Das Gupta, History of India Philosophy Vol I, page 438'.
*57 Kārika 2-21 and also "Those knowing the vedas call it the Vedas, those acquainted with the sacrifice call it the sacrifices (Yajña) those conversant with enjoyer designate it as the enjoyer, as those with the object of enjoyment, call it such."

Gaudapāda Kārika 2.21.22.

Thus, Turīya according to later vedanta is the soul described as such in the Upaniṣads. The waking, dream and deep sleep states are conditions of manifestation of the One Principle of Consciousness and do not point to any real change in the states of the Soul which is changeless and free from sleep and dream, and is without birth, without name, without form, ever-effulgent and omniscient; and suel-existent. Nothing has to be done with regard to Brahman. *58

These phenomena are seen on account of ignorance, and since there is no waking state (the state of birth) which is the first as referred to in the Māndukya Upaniṣad; there is no fourth state from the absolute point of view.

The manifestation or non-manifestation (waking and sleep states) are related to wrong apprehension and non-apprehension whereas Atman is ever of the nature of consciousness and effulgence. It is ever in Turīya, as the other schools understand by the word; and in fact is beyond any name, for nothing can express it. *59

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*58. Gaudapāda Kārikā. 3.36.

*59. "This Atman is beyond all expressions of words, beyond all acts of mind. It is all peace, eternal effulgence, free from activity and fear, and attainable by concentrated understanding of (Jiva)." Gaudapāda Kārikā.3.37.

Waking and sleep states are conditions of giving up of the objective world but the Ātman is free from any such fluctuation.[*60]

Such a conception of Turīya doesnot lead to nihilism, for Brahman only is Turīya, and Brahman is not void for even in negation 'it is not this, not this' existence of the Self-Luminour state is established and at the same time existence of anything beside this state is denied. This Vedantic monoism is firmly based on the Upanis̩ads.[*61]

Things negated are only the means to point out the true nature of the soul, and though means are many, the end is one, the unborn self.[*62]

Praise of this absolutely One Brahm in words which point to, dual aspects, divisions and parts, is only for creating an interest for the Soul-knowledge.

Explana tions of such passages have been given in Brahm Sutras. Thus regarding Brahman spoken of as a bridge in the passage; "---than that which is upholder like a bridge;"[*63] or Brahman

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*60 "In that Brahman which is free from all acts of mind, there is neither any idea of acceptance, nor any idea of giving up (of anything). Established in the Ātman(self) knowledge attains to the state of birthlessness and sameness, that is to say, changelessness." Gaudapāda Kārikā. 3.38.

*61 "As the Sruti Passage 'It is not this, not this' on account of incomprehensibility of Ātman negates all (Dualistic) idea described (as the means for the attainment of Atman), therefore the birthless Atman alone exists and not any duality." Gaudapāda Kārikā. 3.26.

*62 Brahm Sutra ~~2.2.31.~~ 4.2.19

*63 Chāndogya Up. 8.4.1.

Waking and sleep states are conditions of giving up of the objective world but the Ātman is free from any such fluctuation.*60

Such a conception of Turīya does not lead to nihilism, for Brahman only is Turīya, and Brahman is not void for even in negation 'it is not this, not this' existence of the Self-luminous abode is established and at the same time existence of anything beside this state is denied. Thus Vedāntic monism is firmly based on the Upaniṣads.*61

Things negated are only the means to point out the true nature of the goal, and though means are many, the end is one, the Brahman only.*62

Praise of this absolutely One Brahman, in words which point to, in aspects, divisions and marks, is only for creating an interest for the less-knowledged.

Various kinds of such passages have been given in Brahma Sūtras. The regarding Brahman spoken of as a bridge in the passage; "---then that which is unbroken like a bridge;"*63 or Brahman

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*60 "In that Brahman which is free from all acts of mind, there is really no idea of acceptance or giving up (of anything). [illegible]

*61 [illegible]

*62 [illegible]

*63 [illegible]

spoken of as having parts in passages like "This Brahman is of four quarters, eight hooves and sixteen parts," or Brahm spoken of in terms of distinctions and relations as in the passage "The Prajñā (the knower in x the deep sleep state) is absorbed in the soul"[*64]; or in passages like "Being which is in the eyes"[*65]. Śankara has proved the non-duality in the Supreme Soul.[*66] From its similarity to the word has swam across grammar, that is, has fully mastered grammar, is understood ~~by~~ the cultivation and not crossing over, so should be understood from this expression of the idea of the bridge.

This Turīya as the Soul-state is existence, xxxxxxxxx knowledge and bliss simultaneously; for it is the seat of all phenomena of feeling, knowing, and willing. The whole net work of illusions is created by the desire (willing) of the soul under the notion that it is Jiva and thus the creation in Upanisad, is described to have come out of His desire 'he desire to be many to be born.'[*67]

The creation thus reflects His nature of Bliss and as nothing can come out of non-existence, the creation also proves His existence. The

*64 Br:Up: 4.3.21.
*65 Chāndogya Up: 1.6.6.
*66 "There is no Scriptural proof that anything other than Brahm should exist for nowhere we find proof of existence of the non-self, [cultivation] and not crossing over should be understood from this expression of the idea of the bridge."
Śankara on Brahm Sutra. II.3.2.
*67 Taittriaya Upaniṣad. II.6.

perfect design of Creation and pervasion of knowledge in various degrees amongst all creatures, prove His Supreme knowledge, for from Him all knowledge springs, "of thhis Great Being Ṛg Veda is the breath." *68

Thus all that we know as experience in fact, is reflection only of the nature of the soul which is always changeless and thus ever Transcendental.

This Transcendence is realized, according to the Vedanta School of thought by knowledge only. Conditions fit for such realization are produced by a discipline similar to yoga discipline which starts with Viveka (insight) to feel that all experience is transient and only covers the effulgence of the soul ; and that names, sacrifice, gifts, meditations all are rooted in the inherent ignorance in man which reads multiplicity in the Single Self, and though helpful in purifying the mind for realization of the self are not ends in themselves. Having once been disgusted (Vairāgya) with the essencelessness of worldly pleasures, the wise men, steadfast in absolute passionless state of mind (Śama), which grows after a rigorous withdrawal (dama) of senses from the objects of temptations, and disciplines (titikṣā) to bear allpains and pleasure, heat and cold, with an equanimity, feel an instantaneous urge (mumukṣa) for salvation. Once this craving is felt,

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*68 Bṛ:Up: II.4.10.

and the mind is unswerving from the peaceful state of mind, the disciple earnestly a-ppraches(samāhito) the wise teacher, with devotion (Śraddhā-vitobhutvā) to be initiated to the Knowledge which dispels all illusions and doubts. Light dawns on him. A thrill of bliss runs through his whole being, when he listens to the mystic statement of the fact that he is the Supreme Spirit that is without a second and that Omnipotence and Omnipresence are only reflections of his own nature of consciousness and bliss, and he himself is the cause of all that exists and exists not. This is his first stage (Sravana) of cultivation of the Spirit of Vedanta wherein an unhindred acceptance of the Truth brings him into a rhythmic a-ffirmation (manana) of his Infinite Self. Claims of the flesh, limitations of the food sheath (anna-maya-Kosa) fall off like ripe fruits from a tree. Harmonious concordant impulses are astir in his vital and mental beings, (prāna-maya and Mano-maya Kośas) bringing the Vedantin into an intellectual poise (Vijñāna-maya-Kośa) Wherein he climbs the Tree of Knowledge, as it stands implanted in the Blissful-being of the Self (Ananda-maya-Kośa). This is the third stage of unswerving realization (nidhidhyāsan) of the Supreme Nature. This marks the end of all gestures to know the Self. This is the beginning of the state of Silence and of Oneness. This merges into the Fourth, the Turīya, the self-Shining state of the soul. *69

*69 "He who knows this, on departing from this world, proceeding on to that self which consists of food, proceeding on to that self which consists of breath, proceeding on to that self which consists of mind, proceeding on to that self which consists of understanding, proceeding on to that self which consists of bliss goes up and down these w orld, eating what he desires, assuming what form he desires. He sits singing this chant (saman):- Oh, wonderful. Oh, wonderful. Oh, wonderful." Taittiriya Up: 3.10.5.

This is Turiya, for it transcends the third, the state of nidhidhyāsan, where the knower enters into the causal plane the blissful state ,(like one entering into deep sleep state), after passing through the two statesof empirical knowledge, in the food and the vital planes, and the subtle knowledge in the mental and intellectual planes. This is the plane of pure knowledge, whereas the other three planes are of the Knowables, for in them the knower remains distinct from the object known. It is in this Soul State that Knowledge is an infinite expanse. This is the highest heaven, which is the seat of speech."This ~~ix khexhighexk kx~~ Brahman's highest heaven where Speech abideth".*70

This is the state of Universal knowledge. Those who are well-versed in this, know everything.* 71

This infinite Knowledge is without any distinctions of the knower, the knowing or the known*72 which the individual has imposed upon it. This may be called the fourth from an objective view-point for it is above the three conditions of consciousness experienced in wakefulness, dreaming and deep sleep, it is not experienced in its fullness in any of these states.

In Śankara's words "By the knowledge of these three, one after the other, and consequently by the

*70 R.V. I .164.35.
*71 "That is Supreme state of the All-pervasive Spirit (Visnu). (Even thoughinfinite) this is realized by the seers, as the infinite heaven is seen by the Eye (the sun)". V.S.6.5.
*72 "Knowledge, and threefold knowable being known, one after another, the knower possessed of the highest intellect, spontaneously attains to the state of knowledge, everywhere and in all things in this very life." Gaudapāda Kārika. IV.39.

negation of these three states, the Unknowable Turiya, non-dual birthless and fearless, that which alone is the Supreme Reality, is realized. Thus the knower, (possessed of the highest power of discrimination), attains in this very life, the state of omniscience, which is identical with the knowledge of the self.

"Such is the state of Ultimate Reality, where no objects shine as separate from it. 'Nor Sun, nor Moon, nor Star, nor Lightning, and not the least this fire shines there.' Thus Sruti and Samritis declare the absolute unique state of the soul." *73

*73 Śankara on Brahm Sutra. 4.4.20.

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* TURIYA AS ŚABDA BRAHM *

Thus pure-knowledge-nature of Turīya, is admitted alike by all schools. Exact nature of the relation of the phenomenal world with the Absolute knowledge remains unfathomed. The only known link between the Absolute and the manifested is the Śabda, the word; for even the purest transcendence is after all, made subject of expressions like 'it is not this, it is not this'. Word approaches this Absolute state in a way, for it partakes of the nature of pure knowledge, being itself the medium of expression of that knowledge.(x) Word arises out of Turīya, on one side, and diffuses itself in the empirical knowledge on the other, like the ray of light that emanates from its source to be united with the object it illuminates. Word is the first motion in the deep of the self, it is the last reflection of its nature of knowledge in the objects, the non-self in the form of their names. Word is the first born. It is the Hiranya grbha, the cosmic soul; it is Ṛta and Satya (absolute and practical truth), the ground x of all thinking; it is Tapas (penance in the form of knowledge), the first creative effort for self-manifestation. It is Dhatar, that upholds all that is created, for all these functions are merely named by 'word' which makes functional divisions in the One, Undivided, Immutable, Supreme Cause, which remains unknown; for the word itself, arising out of It, loses the distinctions it creates when it merges into That.

(x) "Now, it has elsewhere been said: 'Verily, there are two Brahmas to be meditated upon: sound and non-sound. Now, non-sound is revealed only be sound.' Now, in this case the sound-Brahma is Om. Ascending by it, one comes to an end in the non-sound. So one says: 'This, indeed, is the way. This is immortality. This is complete union (sayujyatva) and also peacefulness (nirvrtatva)' "

Maitri Up: VI.22.

It is the first desire, and as such is the seed of the Tree of Life. It is the last gesture of convulsion which withdraws the creative will.

That word is the translation of effective will is not far to see; for in life we see the wonders that word is still doing. Words make best friends, life companions, teachers, guides and benefactors. Words create gulfs between men and nations. Words declare wars, and words unite people for common welfare. Words heal patients beyond hope, and words kill even those of strongest constitutions.

Words plant sweet memory for years and words r-ankle in hearts for bitterest revenge. Words make millions blood thirsty and word again bring millions to good will and faith. Words make you safely pass by the guards, and words make your head blown off. By words all appointments are made and deeds executed and by words all joys conveyed. So the power of word is great, and is unfailing in case of words of Divine Origin, the Will simple and pure. Sincerity is the force in your words, Truth and Knowledge in the Divine.

Power of word has been admitted by mystics* as well as grammarians[74] of India, who believe that

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*74 Daṇḍin in Kāvya ~~Prakasa~~ darśa. 1.4.

* Bāvana akhar jodhe āna
Sake na akhara ikka pachāna.

"None has known the One Supreme Word out of the fifty two well deciphered letters."

(Bāvana Akhari Gauḍi Rāga
Mohalla 5, Sikh Scriptures)

without words no Knowledge is possible. Relation of knowledge and words is inseparable, and knowledge fails to shed light without the medium of words. In fact the world is as much illumined by words as by the rays of the Sun, for without names the whole world of living creature would only be dead like stone ~~af~~ or wood; and its entire expanse would be nothing else than a big mass of darkness.

Words even create for us, in a way, things non-existent, like the horns of the hare or the sky-flower, and pave the path for the human race to better goals in naming the golden ages like Millenniums to come. Without these words the future would grow as meaningless as the present is for a new born baby, who seeks the help of words to express himself as soon as he begins to understand things around him.

'Word' as uttered by man is gross and impure. The Pure sound lies merged in pure Consciousness. The inherent nature of Self-expression of the Supreme Being stirs up an undistinguished explosion-like sound, in the principle of Consciousness, and this explosion translates itself as a mental picture of the sound, of the nature of an idea, and creates speech that one hears from another. The first commotion in the conscious Being of man, before the idea takes its shape in the mind, is the mother sound; the syllable Om, as it is in the purest state, emerging out of Consciousness.

Our tongue cannot pronounce this Syllable in that purest form, nor our mind repeat it; but concentrated in the sound image of this, in the finest plane of our consciousness, we merge along with it to our purest Being.

This is the Turīya in the cult of 'word', for it transcends the three stages of Speech, the gross, the mental sound picture, and the explosion stage, known as Vaikhari, Madhyamā, and Paśyanti, by the Yogins. In this stage, concentrated individual consciousness, identifying itself with the mother syllable Om, merges into the Imperishable Sound (Akṣara) and rests in the Supreme silence.

This Śabda-Brahm cult has its tradition in the Vedas themselves, where 'effectual' words are declared to be the cause of manifestation.*75

Such pure sound was recognized in the hissing sound of the shooting flames rising out of the place of sacrifice.*76

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*75 Gūhaṃ jyotiḥ pitaro anvavindantsatyamāntrāḥ ajanayannuṣāsam.
"The fathers found the light that lay in darkness, and with effectual words begat the Morning." R.V.7.76.4.

Ṛtasya padam kavayo ni pānti guhā nāmāni dadhire parāṇi.
"The sages guard the seat of Holy Order, and keep the highest names concealed within them". R.V.X.5.2.

*76 Ajo na kṣām dādhāra pṛthivīm tastambha dyām mantrebhiḥ satyaiḥ.
"He like the Unborn, holds the broad earth up, and with effective utterance fixed the sky."

To Agni R.V.I.67.3.

Creative power of the Supreme Being is synonymous with utterance of the Supreme Syllable which is the subject of the parable in the Ṛg. Veda.*77

The parable is explained in the Chāndogya Upaniṣad where the syllable, without knowing which knowledge of the Vedas is said to be of no avail, is adored as the cause of Supreme Knowledge and Immortality.*78

This purest state of word as ~~x~~ indicated by expressions like "effectual words" of the seers or the "highest names concealed within them", points to the highest grade of the gross word as the cause of creation. In this purest stage all words and ~~mmmxyx~~ names, having finally merged into the Mother Syllable, the undistinguished explosion like sound, that pervades all speech , repose united with Pure Consciousness.

For this reason the Supreme word 'Udgitha' is declared to be the essence of all that exists. Man is the essence of all creation and speech is the

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*77 Ṛco akṣare parame vyomanyasmindeva adhi viśve niṣeduḥ.
Yastanna veda kimṛcā kariṣyati ya ittadviduṣtā ime samāsate.
"Upon what syllable of holy praise-song, as 'twere there highest heaven, the Gods repose them,- Who knows not this, what will he do with praise-song. But ~~xxx~~ they who know it will sit here assembled"
R.V. I.164.39.

*78 "He who pronounces the syllable, knowing it thus, takes refuge in that syllable, in the immortal, fearless sound. Since the gods became immortal by taking refuge in it, therefore he becomes immortal".
Ch:Up: I.4.5.

essence of man. All that is Speech is the Ṛg, the divine Speech. The essence of the Ṛg isthe Sāma, the element of creative melody behind the divine speech, and the quintessence of that is the syllable that rings in all meelodies like the twang of the bow after an arrow is discharged, or of the bell after ix it is rung. *79

We have seen above the Vedic conception of the four grades of speech, three of which are kept in close concealment, being knowable only to Brahmans of learning. Related to the highest grade of speech of knowledge is the purest sound of word, which fill s the four regions *80 and is imagined by seers to be resounding in the motion of the planets as they move around held together by the Might of the great Being.

This Transcendence of Sabda is realized through Japa (mute repetition) of the sacred word. In x Gitā *81, Japa-Yajña had been declared to be the

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*79 "The essence of the earth is water.
The essence of water is plants.
The essence of plants is a person (puruṣa).
The essence of a person is speech.
The essence of speech is the Rig ('hymn').
The essence of the Rig is the Sāman ('chant').
The essence of the Sāman is the Udgitha('loud singing')."
Ch:Up: I.1.2.

*80 Yadvāgvandatyā vicetanāni rā-ṣṭrī devanām
nisṣāda mandrā
Catasra ūrjam duduhe payānsi kva svidasyāḥ
parmaṁ jagāma. R.V.VIII.100.10 (Max-Muller)

"When uttering words which no one comprehended, Vak, Queen of Gods, the Gladdener, was seated, The heaven's four regions drew forth drink and vigour: now whither hath her noblest portion vanished?"
R.V.VIII.89.10 (Griffith)

*81 "Of the great Rishis Bhigu; of speech I am the one syllable (Om); of sacrifices I am the sacrifice of silent repetitions (Japa); of immovable things the Himālaya." Gitā. X.25.

essence of men. All that is speech is the Rg, the divine speech. The essence of the Rg is the Sama, the element of creative melody behind the divine speech, and the quintessence of that is the syllable that rings in all melodies like the twang of the bow after an arrow is discharged, or of the bell after it is rung. 479

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This transcendence of Sabda is realised through Japa (mute repetition) of the sacred word. [illegible] 481 [illegible]

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479 [illegible]

480 [illegible]

[illegible]

best of sacrifices, for in fact, there being no incumberance of extending the material drudgery of a sacrifice, the idea (behind the speech) is most intimately united with the undistinguished sound state sc that the individual/consciousness can easily merge into the Universal state. It is the most congenial way for awakening of the soul-consciousness, for, word being the primeval expressionof the Supreme Being, is the only means of knowing Him, who is the most excellent treasure in the heart of man.*82

Turīya state of the 'word' is hidden, and one who is keen to find it with sacrifice, finds through kindness of the wise teachers who know its full secret.*83

It was through their realization of this mother state of word that the seers knew everything that is in heaven or on earth.*84

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*82 Bṛhaspate prathamaṁ vāco ayaṁ yatprairata nāmadheyaṁ dadhānaḥ
Yadeṣāṁ śreṣṭhaṁ yadariprāmāsītpreṇā tadeṣāṁ nihitaṁ guhāviḥ.
"When men, Brihaspati, giving names to objects, sent out Vak's first and earliest utterances, All that was excellent and spotless, treasured within them, was disclosed through their affection." R.V.X.71.1.

*83 Yajñena vācaḥ padavīyamāyantāmanvavindannṛṣiṣu praviṣṭām
Tāmābhṛtyā vyadadhuḥ purutrā tāṁ sapta rebhā abhi saṁ navante.
"With sacrifice the trace of Vak they followed, and found her harbouring within the Rishis. They brought her, dealt her forth in many places: seven singers make her tones resound in concert" R.V.X.71.3.

*84 Uto hi vāṁ pūrvyā āvividra ṛtāvarī rodasī satyavācaḥ.
"Yea, holy Heaven and Earth, the ancient sages whose word was ever true had power to find you;" ..
R.V.III.54.4.

best of sacrifices, for in fact, there being no incumbrance of extending the material drudgery of a sacrifice, the idea (behind the speech) is most intimately united with the undistinguished sound state so that the individual consciousness can easily merge into the Universal state. It is the most congenial way for awakening of the soul-consciousness, for, word being the primeval expression of the Supreme Being, is the only means of knowing Him, who is the most excellent treasure in the heart of man. *82

Turīya state of the 'word' is hidden, and one who in keeps find it with sacrifice, finds through kindness of the wise teachers who knew its full secret. *83

It was through their realisation of this subtler state of word that the wise knew everything that is in heaven or on earth. *84

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"[illegible]

*84 [illegible]

"[illegible]

Ṛ.X.[illegible]

Out of this pure state of Vak, arise all names, and the objects that are named by them, and those who were united with this state were masters of speech, and consequently of all that speech names and rules over. Thus the seers longed for ever to be united with the Imperishable sound state and prayed.

"Let not swift moving Akshara neglect us." *85

This interpretation of Vāk may appear as far-fetched, but the creative power that is ascribed to the vedic word cannot be explained without accepting that pure state of the 'word' which was realized by the vedic seers. Metaphysical traditions in India are built on a mystic faith in this mystic truth. Powers that ascetics in India are believed to possess, are believed to be an outcome of a native state of union with the primeval sound. The faith is present in all religious, in greater or lesser degrees. It is the fundamental ground of human faith in the efficacy of the repetitions of sacred formulas 'Śankara gives a summary of the traditions of the faith that 'word' is the First Creator.

"How is it to be known that the world is created out of word? From direct proof (Śruti-the Vedas) as well as from inference (Samrities-tradition); for Śruti is the direct proof, as it does not stand in need of any other proof. Inference is Samrities, as seeks proof in the Vedas. Both kinds of authority declare that creation is out of word. For Prajāpati created gods, men, manes, planets, prayer, weapon and other creatures by meditating on words, (indicative of these created things) ... and also 'Prajāpati out of his mind created the threefold speech'. *

*85 R.V. VII.36.7.

And in such like references here and there, the world is proved tobe created out of word. Samrities also state, 'Before creation, Prajāpati created speech, which is beginningless, infinite, imperishable and Divine, out of this came other creation.'*86 "Creation of Speech is but the starting of traditions of knowledge, for no other kind of creation of Speech, which is beginningless and infinite is possible. Similarly it is stated, that 'In the beginning, Maheśwara, through Vedic words, created, names, forms and the desire of accomplishment of good deeds in creatures'*87, and also, 'In the beginning, He created names of all and their respective acts, and characteristics, with the help of the Vedic words,' and other such like Samriti passages, declare the creation to have come out of vedic words. This is self-evident for whenever someone wishes to create something, he first reflects on the name of that thing, and then creates the thing itself. In the same way, it is said that in the creator's mind Vedic words appeared first, and afterwards the objects denoted by these words were born."*88

Here we find an authorita-tive refrence to the Imperishable (Akṣara) Speech, which is unborn, and as Brahm alone is unborn, is the same as That. This is the, Creative Energy, and is realized by 'meditation' (of Prajāpati) and reflection on names that form the vedic Speech. Turīya of 'word' or the 'Śabda Brahm' is that Pure state of which Prajāpati realizes in meditation on Vedic words, like Bhur, Bhuvar, Svar[88A]

*86 Mahābhārta. Śānti Parva 233-34.
*87 Manu 1.24
*88 Śankara on Brahm Sutra. I.3.28. P. 322 of Nirnaya Sagar edn.
88A Taittiriya Brāhmaṇa 2.2.4.2.

This Creative Energy is known as the ~~Milk~~ Cow that grants all desir-es. The same was realized by the seers who divided Speech in twenty one meters, each symbolic of a Vedic sacrifice.*89

If we are to understand anything by meditation, it is the realization of the seers, through repetition of the Vedic words. The idea of Turiya in the cult of Sabda Brahm shinesforth clearly in the conception of 'magic energy',*90 the mystic power, and the Milch-Cow bearing the names which are 'three times seven', associated with Knowledge. Śabda Brahm is the earliest state of all these names, and is also the seat and bearer of all these. The seers were the first to realize this, for they always felt inspired to pursue the essence and home of the entire speech and having found it proclaimed it to all.*91

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*89 Uvāca me varuno medhirāya trih sapta nāmāghnya vibharti

Vidvānpadesya guhyā na vocadyugāya vipra uprāya śiksan.

"To me who understand hath Varuna spoken, the names borne by the Cow are three times seven. The sapient God, knowing the place's secret, shall speak as 'twere to teach the race that cometh." R.V.VII.87.4.

*90 Kadu priyāya dhāmne manāmahe svaksatrāya svayaśase mahe vayam

Āmenyasya rajaso yadabhra ām apo vrnāna vitanoti māyinī.

"What may we meditate for the beloved Power, mighty in native strength and glorious in itself, Which as a magic energy seeking waters spreads even to the immeasurable middle region's cloud?" R.V.V.48.1.

*91 Prayuñjati diva eti bruvāna mahi māta duhiturbodhayanti

Āvivāsanti yuvatirmanisā pitrbhya ā sadane ~~johuvā~~ Johuvānā.

"Urging to toil and making proclamation, seeking Heaven's Daughter comes the Mighty Mother:
She comes, the youthful Hymn, unto the Fathers, inviting to her home and loudly calling."

R.V.V.47.1.

Thus the fathers of human race had found the Creative Energy in the form of the Sabda Brahm, the Bull or the Sun, who is the lord of the twenty one sacrifices or meters indicative of these. By knowing this Red One, they knew all that was knowable by Speech.*92

This earliest name, the Bull as cause of all creation is the syllable Om as realized in meditation, when by constant mute repetition, the gross and imperfect Vaikhari speech is purified into Madhyamā, the middle state, when sound is just taking the shape of an impulse, before it passes through the throat; and is further purified to its unborn subtlest statewhen it is of the nature of light and is known as Paśyanti. There in that state, the syllable Om as a natural sound of breathing is merged in the soundless Absolute the state of all-knowledge. This is endorsed by the Upanisads.

"The word, of which all the Vedas speak, which all the works of penance proclaim, of which desirous they live as Brahmacārins, this word I will briefly tell thee; it is "Om."

"This sound means Brahman, this sound means the supreme. Whoever knows this souns, obtains whatever he wishes."

"This means is best, this means is supreme; whoever knows this means, is adored in the place of heaven".*93

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*92 Te manvata prathamam nāma dhenostriḥ sapta mātuḥ parmāṇi vindan, Tajjānatirabhyanūṣata vra avir-bhuvadaruṇiryaśasāgo-ḥ.
"The Milch-cow's earliest name they comprehended: they found the Mother's thrice-seven-noblest titles. This the bands knew, and sent forth acclamation: with the Bull's sheen the Red One was apparent." R.V. IV.1.16

*93 Katha Up: II(Valli) 15-17.

6

* TURIYA IN THE CULT OF PRĀṆA.*

Turiya, the Ultimate Reality, is realized through concentration of individual consciousness on the Absolute with the help of Supreme Word. This Word and breathing are non-different in their primeval states for a pronounced word is only a transformation of the breathing air into a sound wave by the action of the tongue on various points in the cavity of the mouth of the Speaker. With mute repetition only a picture of the sound is imagined in the breathing. In higher stages of concentration, the breathing and the subtle grades of sound merge together into an unconscious rhythmic breathing, which is finally held fixed in the moment of mergence into the Absolute. The moment is to be prolonged for the final realization of the Universal Undivided Consciousness. This is the highest degree in Concentration, where the physical element, (breathing) and the mental element (sound picture) have merged into the Spiritual Existence.

Thus two parallel processes run on side by side, driving the individualised consciousness to the Supreme G-oal, like two horses driving the carriage under one yoke. The process of sublimation of the 'word' has been described in the last section. The sublimation of the breathing process offers an interesting ~~xx~~ study of metamorphosis going on in the little world within the man, while the mind is being lost in concentration

The microcosm is vivified by Vital (Prāṇic) forces. The Upaniṣad's seers have discovered that all diregtional (centripetal and centrifugal) life forces emerge out of the Motionless Life Principle, which is Absolute Existence, like all sounds which arise out of the soundless Absolute, the Absolute Consciousness. This is the evolution of divided existence, and the Universal Existence is achieved by an involutionary process, in the cult of Prāṇa.

This, practically lost tradition of the Prāṇic Cult, lays stress on concentration on Prāṇic Centres within the microcosm, where subtler grades of vital air stir up subtler modes of consciousness. While these subtler grades of consciousness pervade the mind, replacing the gross and divided consciousness, which is the cause of the ideas of multiplicity, the individual realises the cosmic life within himself. By unremitting practice, the prāṇic force is awakened to subtleness and the individual consciousness, which had been, so to say, imprisoned to grossness of nerve activity, and thus had been alienated to universal existence regains its Divinity and merges into the first Cause. This was the concentration focussed on Prana, the thread of life, running through all creation, that was declared by the Upaniṣads' seers. Through their Prāṇic centres, where the Life Principle slumbers in its native subtlety, the seers rose to consciousness of the cosmic existence, and whatever is in the Macrocosm, they beheld within their microcosm. With the vivification they recovered within them the

primal fiery energy which is necessary to cope with the Universal K existence that is awakened with them.

This Prāṇic śakti, vital force is only a reflection of the Supreme m Soul.[*94] This is the stage of polarisation of the universal ks into individual by the unfathomable principle of Māyā of the Supreme Being. The polarisation is arrested by the action of mind upon which are based lives and deaths. It is this Prāṇic force which enlivens x all the various nerve-centres in this body. By it the Universal Knowledge is bound into limitations as Knowledge of the forms (mūrti), as actions (karma) and as scope (gati) of the universal life divided in its threefold scope.[*95] It is thus all that is in the world as Gods, as Creatures as food and all that may ever come to be.[*96]

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*94 "This life (prāṇa) is born from the Spirit (Ātman, Self).
As in the case of a person there is this shadow extended, so it is in this case. By the action of the mind (in one's previous existence) it comes into this body."

Praśna Up: III.3.

*95 "Like the spokes on the hub of a wheel,
Everything is established on Life (prāṇa):-
The Rig verses, the Yajus formulas, the Saman chants,
The sacrifice, the nobility (kṣatra), and the priesthood (brāhman)."

Pr: Up:II.6

*96 "As the fire (Agni), he warms. He is the sun (Sūrya).
He is the bountiful rain (Parjanya). He is the wind (Vāyu).
He is the earth, matter (rayi), God (deva)
Being (sat) and Non-being (asat), and what is immortal."

Praśna Up: II.5

Thus the Cosmic Life enters individuality, when the Prāṇa activity is polarised into direction-al pranas, and divides Itself into impulses. The heavenly impulse is polarised into Udāna, the ascending air, and earthly into Apāna, the descending a-ir, which is arrested by the gastric fire. The two impulses meet in the centre of the heart, as Samānâ, the equalizing air.*97

This cult of Prāṇa was later on revived by the Tāntric school, as the cult of Kundalini, the serpentine power that lies coiled below nerve centre namedas Mulādhāra Cakram, anatomically represented by Pelvic pl exus, at the lower end of the Spinal Chord (Below the genitals), which consists of the grey and yellow matter 'Idā and Pingalā) fine tubes entwined round a third (Susmaṇā). This Susmana passes through the back of the heart, and enters into the Ājñā Cakram (Medulla) where the Idā and Pingalā open out as the petinitary and the 'pineal' glands. Passing through this Medulla, the Susmanā opens in the Brahm Randhra, the Sahasrār Cakram in the head from which cavity the Life Principle entered the microcosm. Thus the passage of the

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*97 "The sun, verily, rises externally as life; for it is that which helps the life-breath in the eye. The divinity which is in the earth supp-orts a person's out-breath (apāna). What is between (the sun and the earth), namely space (akasa), is the equalizing breath (samāna). The wind (Vāyu) is the diffused breath (vyāna)".

"Heat (tejas), verily, is the up-breath (udana). Therefore one whose heat has ceased goes to rebirth, with his senses (indriya) sunk in mind (manas)."

Prasna Up: III.8&9.

Thus the Cosmic life attains individuality, when the Prāṇa activity is polarised into directional pranas, and divides itself into impulses. The heavenly impulse is polarised into Udāna, the ascending air, and earthly into Apāna, the descending air, which is arrested by the gastric fire. The two impulses meet in the centre of the heart, as Samāna, the equalising air.

This cult of Prāṇa was later on revived by the Tāntric school, as the cult of Kuṇḍalinī, the serpentine power that lies coiled below nerve centre namedas Mulādhāra Cakras, anatomically represented by Pelvic plexus, at the lower end of the Spinal Chord (below the genitals), which consists of the grey and yellow matter (Iḍā and Pingalā) fine tubes entwined round a third (Suṣumnā). This Suṣumnā passes through the back of the heart, and enters into the Ājñā Cakras (Medulla) where the Iḍā and Pingalā open out as the pituitary and the 'pineal' glands. Passing through this Medulla, the Suṣumnā opens in the Brahma Randhra, the Sahasrāra Cakras in the head from which cavity the life Principle entered the microcosm. Thus the passage of the

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497 "The sun verily rises externally as Life; for it is that which helps the life-breath in the eye. The divinity which is in the earth supports a person's sub-breath (apāna). What is between (the sun and the earth), namely space (ākāśa), is the equalizing breath (samāna). The wind (vāyu) is the diffused breath (vyāna).

"Heat (tejas) verily, is the up-breath (udāna). Therefore one whose heat has ceased goes to rebirth, with his senses (indriya) sunk in mind (manas)."

Praśna Up: [illegible]

cosmic consciousness lies through susmana, and when the Serpentine power, Kundalini, is awakened by Prāṇic cult, it rises upward, and being vivified into cosmic grades at various cakras - spinning vortices, rises upwards. The upward motion of Kundalini, the generic Energy in man, reveals great psychic powers lying latent in him and opens subtler rhythms of the Life Principle.

After awakening the Muladhara x, the gastric energy enlivens the hypo-gastric plexus, the Swadhisṭhān Cakram (between the navel and genitals) and thence onward, Epigastric plexus, the Manipur Cakram, situated behind the Navel. Above this is the Mystic Rose, the Anahat Cakram Cardiace plexus, which is the centre of union of intellectual and emotional beings of man. It is here that the Vedāntins and Christian mystic concentrate, for, here is the path of universal love, the Divine. Compassion, and when this Cakram is vivified, man loves all beings, and has left no selfishness in him. Buddha, Christ, Caitanya Prabhu, Mahātmā Gāndhi, are types of people in which this Cakram had awakened. The rhythm of life here enters divinity and intellect opens into the intuitional plane. This nerve centre has been the most favourite place of concentration for the Upanisad seers who had realized Truth in the synthetic way of Universal love. *98

*98 "In the heart, truly, is the self (atman). Here there are those hundred and one channels. To each one of these belong a hundred smaller channels. To each of these belong seventy-two thousand branching channels (hita). Within them moves the diffused breath (vyāna)."

Pr: Up: III.6.

x For these cakras see illustrations in [illegible]

It is here that divinity dwells, it is this that has been so often declared as the cave.

Above this Cakram is the Visudda Cakram in the Troid gland, cartid plenus, seat of speech where the words are on the way of formation before they become articulate by the action of the tongue on different part of the mouth activity. Above this is the centre of the eye-brows, the medulla, where the Yogin concentrate, for they realize the Supreme Being as the Principle of Intelligence. If a Yogi leaves his body at the time of death, through the central nerve (Susmana) which passes through this to the Sahasrār Cakram, he goes to the world of Supreme Being; for this is the seat of Spendour (Taijas).*99

The Tāntric School differs from the Pranic Cult of the Upaniṣad in the fact that where as the prāna-cult starts with the cult of Knowledge of the Absolute and lays stress only on the heart centre, the Tāntric cult begins with the conception of the divinity as the Supreme Mother and with devotion and tāntric discipline ascends gradually through the stages of the various cakrams to merge in the Absolute Being of Knowledge. Of course, the conception of the Absolute knowledge as the Supreme Mother is inherited from the Vedas, where often the Supreme state had been personified as Aditi, the Mother,*100 or Goddess of Vāk as the Supreme Being.*101 This Mother cult is also reflected in the

*99 "Whatever is one's thinking (citta), there-with he enters into life (prāna). His life joined with his heat, together with the self (atman), leads to whatever world has been fashioned (in thought).

*100 R.V. I.24.

*101 R.V. X.125.

It is here that divinity dwells, it is this that has been so often declared as the cave.

Above this Cakram is the Visuda cakram in the Throid gland, carotid plexus, seat of speech where the words are on the way of formation before they become articulate by the action of the tongue on different part of the mouth activity. Above this is the centre of the eye-brows, the medulla, where the Yogin concentrate, for they realise the Supreme Being as the Principle of Intelligence. If yogi leaves his body at the time of death, through the central nerve (Susumna) which passes through this to the Sahasrār Cakram, he goes to the world of Supreme Being; for this is the seat of Splendour (Tejas).*99

The Tāntric School differs from the Prakrta Cult of the Upanisad in the fact that where as the Upanisad-cult starts with the cult of Knowledge of the Absolute and lays stress only on the heart centre, the Tāntric cult begins with the conception of the divinity as the Supreme Mother and with devotion and Tāntric discipline ascends gradually through the stages of the various cakras to merge in the absolute being of knowledge. Of course, the conception of the absolute knowledge as the Supreme Mother is inherited from the Vedas where often the Supreme state has been personified as Aditi, the Mother of Gods*100 or goddess of Vāk as Supreme Being*101. This Mother cult is also reflected in the

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*99 Whatever is one's thinking (citta), therewith he enters into life (prāna). Life joined with the heat, together with the self (ātman), leads to whatever world has been fashioned (in thought).

*100 R.V. I.164.

*101 R.V. X.125.

Upaniṣads, where Brahm has been worshipped as the four-footed Gāyatri, which is known as the Mother of all other metres.

Thus through this Life force the Consciousness that had divided Itself, unites once more into the Undivided Life, where motion and speech find their rest, which is of the nature of the Pure Consciousness.

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* CONCLUSION *

Thus in all these schools, Turiya is recognized to be the ultimate state of knowledge. This state is unique, for it is relationless. and free from reflection of any notions of subject or object. It is not that seed state where the whole expanse of existence is condensed into a uniquely subtle state, but it is the state of pure knowledge in which the idea of existence has not yet fermented nor is there any movement toward such fermentation. It is not a state of relief from multiplicity from which the state is free; for such an idea of liberation continues only so long as the impression of the persoanl identity of the individual is not completely annihilated. It is transcendence, the state where everything is divine. Here "the universe is a gigantic crystal, all whose atoms and laminae lie in an uninterrupted order and with unbroken unity."

"This note aims at the pivot of being, and the focal unity of consciousness. It has nothing to reflect. The fourth state of consciousness, generally called the Turiya, is therefore not to be confounded with the superconscious stretches of life and consciousness."

These stretches are unfolded in relative experience, they are the finer experiences which are revealed when the centres of spiritual experience become active in us. They, therefore, imply a continuity with the normal psycho-

consciousness, though their range is vast, and their experience deep and wide. Their charm lies tha-t way.

"But the fourth state of consciousness x transcends these experiences and intuitions, however fine. It has no reference of any kind of psychism and relativity, it indicates a new turn in life. for it has nothing in common or in continuity with other states of consciousness.

"It is not to be regarded as the state of being in which lie hidden the root of life and the urges of becoming. It may be the underlying canvas on which life's foot print canleave no mark. It is always with life but it always escapes the touch of life - consciousness has, as it were, three dimensions, in waking, in dream and in sleep. Turīya is the consciousness without any dimensions." *1

It has no experience left therefore, it has no past. It has no move towards future. It is the present, the eternal which ever was, and ever shall be. It is like a snake, swallowing its own tail, thus forming a perfect circle. It is that which Plato discerned in the inscription over the innermost shrine of the Titanic temple of Iris containing these truly remarkable words, 'I am that which was, which is, which is to come. No mortal has yet raised my veil'. The meaning of the last phrase is not that

*1 'Hindu Mysticism' by M.N.Sircar.page 269.

Eternal existence cannot be found, but that its seeker must first overcome that which limits him to mortality; i.e. his perishable personal ego.*2

It is the state which is pointed out in the tenth Book of Revelations. The Mighty Angel who came down from heaven declares therein:-

"There should be time no longer."

It is the consciousness of this, that which makes Christ say unto the Jews who proudly boasted that they were the descendents of the Patriarch Abraham 'Your father, Abraham, rejoiced to see my day, he saw it and was glad.' Then said the Jews unto him, "Thou art not fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily I say unto you, before Abraham was 'I am'". He did not say 'I was', but 'I am'. 'I was' relates to time, but 'I am' represents unchanging reality.*3

The same factor of timelessness explains Krsnas assertion that he taught the secret of the Gita to the Sun God and to other ancient seers who had preceded him. The timelessness of Supreme Knowledge state is over and over again emphasised in the Vedas, where conception of eternity runs through every hymn.

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*2 The Quest of the Overself by Paul Brunton p. (13

*3 Quoted by Paul Brunton.

Yet it is not entirely an isolated state, for isolation presupposes distinctions, as it is free from the time factor. Whenever anything was, it is. It is the substance behind the fleeting shadows. It is always here, it is ever 'now', and though it always transcends that which is apparently here and 'now', it still shines through it; for it sustains it.

'Turīya amongst Christian Mystics'.

"Heaven lies hidden within all of us, here it lies hidden in me, now, and if I will it, it will be revealed to me, to-morrow and for all time. And in very truth, the kingdom of heaven will be for us not a dream, but a living reality - to transform the world to recreate it afresh."*4

With St. Theresa, the state is the Christ living through every one of us. "Christ has no body now on earth but yours, no hands but yours, yours are the eyes through which he is to look out Christ's compassion to the world, yours are the feet with which he is to go about doing good, and your-s are the hands with which He is to bless us now."*5

"We know that if He shall be manifested, We shall grow like him for, we shall see him as He is."*6

"God is light and in him there is no darkness. But if we walk in the light we have fellowship, one with another."*7

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*4 Dostovesky Quoted in Christ Triumphant. (George Allen & Co: Ltd., London).

*5 Ibid.

*6 John. III.2-3.

*7 John. I.5.7

This is how Christianity has realized the Turiya as Kingdom of God in man, for wherever differences are annihilated, Turiya shines forth; although its expression may be hindred by the limitation of the ~~fxkx~~ faith and convictions of the man before the final realization.

Like a ~~halt~~ ball thrown vertically upwards, human mind receives the same velocity at any point coming downwards which it had at the same point going upwards, with the difference that it has now touched the highest point within its range of flight, and has experienced the state of Zero. The vision of the Absolute State at any point of expression is coloured by the original ground out of which the flight ensued. Thus out of devotion Christian mystics like St: Thresa have felt this Absolute Purity to be Christ, and St: John has realized it to be God, with whom the enlightened one has achieved fellowship. With St: Augustine, it is that natural state of equilibrium where, above all, craving shall find rest.

"Thou hast made us for thyself, and our heart is restless, until it rests in thee. By inward goa-ds, thou didst rouse me, that I should be ill at ease until thou were manifested to my inward sight. Thou were more inward to me than my most inward part. I awoke in Thee, and saw Thee, infinite, and this sight was not derived from the flesh." *3

*8 St. Augustine.

But at the point where the mind's activity is zero, and the Absolute Turīya is nothing but a living mass of knowledge, there is no expression for there is no mind and no desire. It is for this reason that Upaniṣad declares :- (Teacher:) "If you think 'I know well,' only very slightly now do you know - a form of Brahma - what thereof is yourself, and what thereof is among the gods. So then it is to be pondered upon (mimaṁsyam) indeed by you." (Pupil:) "I think it is known". *9

Thus as far as there is expression, the Absolute lies ahead. Yet it is reflected in all the stages of faith where the devotee forgets his ego and reflects on the Self in the form of a diety, a saviour or a prophet; for, in faith, the obstinacy of the ignorance slackens and the source of light becomes clear.

"However men approach Me, even so do I welcome them, for the pa th men take from every-side is Mine, O Partha." *10 For, in devotion and faith in which nothing is sought, but devotion as such, the transcendental pervades the whole being of the devotee, and the Absolute is not far to be perceived as the Light of Lights, or as the Teacher of the Teachers; and the devotee finally is raised to the status which is knowledge, and which ultimately has dispensed with all symbols and images, for it has rested in that which was

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*9 Kena Up: II.1.
*10 Ye yathā māṁ prapadyante tāṁstathaiva bhajāmyaham
Mama vartmanuvartante manuṣyāḥ pārtha sarvaśaḥ
(Gita. IV.11).

so far thought through those symbols. Goswāmi Tulsidās thus finds the seat of Knowledge and Bliss through the compassion of Hari who has bestowed that highest status on even ignorant ones like Jatāyu - a vulture and Sabri, a wild deformed old maid. "The status which is still unachieved by the wise and the Yogins of the ceaseless effort, was given to the vulture and Sabari; who is there more liberal than Rāma?" *11

Thus through faith and devotion, the devotee is gradually enlightened to behold the ultimate Truth, but he has to be unswerving and unfaltering, for the way is long and beset with temptations. Thus Tulsidās gives in an allegorical form the description of Turīya realized through devotion. The subject is introduced by Kāka Bhusundi.*12

"Turīya according to Tulsidās".

"Hear O brother, the untold tale, the subject which is of the nature of experience, but which is indescribable. Jiva is a part of the Supreme Soul, and so it is immortal, pure and full of bliss. But this immortal spirit is a captive of maya and illusion, defined as the cause of ego, manifested as 'I' or 'me' or 'mine'. All Jivas are bound by this, like a monkey who is arrested in the narrow-necked pot (in which it puts its hand to take out grains). Māyā is false, but jiva is held fast to it and thus suffers. The

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*11 Tulsīdās in Vanaya Patrikā editted by Viyogī Hari. 162.2.

*12 Tulsidās in Utter Kānda Couplet 116.

runs on as the effulgent flame. Then the self, realization comes in an easy way without an effort, and all ignorance is uprooted. The ignorance with its train is destroyed like the darkness that disappears with light. This light of intelligence breaks open the heart-knot, i.e. the deep rooted impression that man is limited and helpless in the hands of Māyā. If the knot is cut, the aim of life is achieved, otherwise Māyā again overpowers the intellect with the temptation of x psychic powers, siddhis. Like a flirt damsel, it comes, and with the flap of her garment blows the lamp out. But the purest of intellects looks upon these temptations as hindrance and rises above these. But the battle is not yet over Gods in the form of senses lie in ambush to open the door of the heart x to any chance wind that again blows out the lamp. So that the knot being yet not cut, intellect grows impure, for, in fact, Gods or senses are not fond of such knowledge. Once upset, the man loses allcourage for the undertaki-ng, and so Māyā remains, for ever invincible. It is difficult to be realized or crossed over, but if man works on patiently like woor-worm, ad cuts the wood to carve out His name, he achieves the end of all pursuits." Thus devotion and discipline grow into knowledge which destroys all distinctions and sees the Supreme One as the Reality behind the devotee's notions of x "The Perfect, Perfecting; x and the Perfection; or the name and the Named (and the one who names), or mystic invocations, invoking person and the Invoked One; the (process

and the pr oduct of creation and the creator)". *13

Kinship with this knowledge through devotion and faith is the charm of all ascetism and penances. The devotee may be unconscious of the direct guidance from the spirit that is Pure knowledge, but he is ever being pervaded by the urge to go towards it through his faith and love of the cult that he follows. When such is the radiance of Knowledge saturating the holy works of man, the works pave his way to Turīya, the pure existence ; otherwise the penances, and works become empty hypocricies, which bring nothing but torture and pain to one enduring them.

"Knowledge arranges sacrifices and it arranges works. All the gods worship as the eldest, the Brahman ~~xxx~~ which is knowledge. A person who realizes Brahman as Knowledge and does not swerve from this realization, fulfills all his wishes after he has abandoned all the sins innate to the body (or all the sins in this body i.e. during his life). This even is the soul, which is the embodied soul of the former (mind)". *14

This primeval state baffles all speculation about its nature. This is called the Non-Existence by the seers, for it ~~xx~~ is beyond all existences.

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*13 Tulsidās in Vinaya Patrikā 53.7 edited by Viyogi Hari.

*14 Taittiriya Up: Brahmānanda Valli 5th Anuvaka.

"Turīya according to Guru Nānak"

The same is the experience of Guru Nānaka who stresses a synthetic combination of Bhakti and Yoga for this supreme state of Pure Knowledge, which philosophy fails to achieve.

"Nanak lets us only say He is great; how great, He alone knows." "By thinking I cannot think of Him, ever though I were to think a thousand times." *15

But through faith and devotion "at last man reaches the region of truth where God Himself dwells and looks on his handwork with His joy-raining eye. Man looks on all this ~~handwork with~~ and rejoices in its contemplation. But, Nānaka, it is hard to describe what he sees". *16

With faith comes His Grace, and with His Grace the mind is disciplined for that insight which leads to this vision.

"In the domain of reason, knowledge is resplendent, and there are million kinds of joys, born of sights and sounds. In the next stage of exertion, the development of character expresses itself in the formation of a disposition; the moulding done there is the most beautiful, and none can describe its effects. If any one tries, he is baffled in attempts; there the spiritual insight, understanding and reasoning faculties are moulded. And the feelings of the godly and the spirituality-minded men are disciplined." *17

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*15 Japji Meditation XXII
*16 Japji Meditation XXXVII
*17 Japji Meditation XXXVI

Thus Tulsī and Gurú Nānaka tell the same tale, that where the Yōga reaches through discipline, passionless 'Bhakti' reaches through faith and grace consequent upon it. The same is reiterated by other sikh gurús:- " He who meditates on Him day and night, he alone knows the real nature of Rāma, for in fact the devotee and the diety are the one." * 18

This is the state of fearlessness, which is all knowing.

"Deluded men run after the worldly objects, but the state of fearlessness is obtained by devotion to the one Reality known by the names of Rāma, Govinda and Hari", and the state is "Homogeneously one, like a block of dense mass, wise in the knowledge of the Supreme Self and all illumined with the unique realization."

The supreme self is manifested in the four conditions of consciousness, and is realized through knowledge of unity. "With the bow of knowledge one should resume the seat of glory, the shadow of duality flies away. Waking, dream, deep sleep and Turiya are the four dominions of the King as the Self."

"There is the music of the purest sound, and the rain clouds of glory from splendour in the ~~mastra~~ centre between the eye brows. Whosoever Yogi tastes this secret, tastes the spring of immortality with the help of syllable "that I am "*19

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*18 Mohalla 9, Śloka 28 *19 Ibid Śloka 3 & also "Siddha sabhākara āsana baitha /Santa sabhā jaikāre Ese age rāha rāsa hamāri / sāke apara apāro"
" The desciplined ones sat in consorts, the noble ones hailed the Supreme. This is the unfatomed. Beyond this is our resort. Absolute."

(Siddha Koṣṭha Dakṣiṇa Omkāra)

The same Turiya, as pure knowledge, may be achieved through the syllable Om. "The immortal syllable Omkar is the light giver of all. By its repetition, the self shines in its splendour." and for a man who has perceived the self; "There is no difference between the lord and Jiva, the saint and the scoundrel are all He, the Brahm, the great undivided, He alone is the cause and instrumental, and still not an agent, for the world is only the glamour of his glory."*20

"The sound unites with the Supreme Brahm and there is no duality left, for He shines all alone."*21

"Honour and dishonour fall off. One becomes primitive in purity."*22

"Few alone know this secret way, by which one realizes the self without parts. Like the Sun, the unknown Spirit abides in all, He is beginningless, limitless, soundless and formless. All strifes end there, self shines, the light of knowledge shines and the reality known as such. Having realized the truth, one grows silent; for the very individuality is lost in universality, as water is lost in water."*23

"Turīya as realized by Mīrā".

Out of devotion spring love and joy, that rhythem with which life oscillates to the brink

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*20 Guru Nanak in Pentis Akhri Sloka 31.
*21 Guru Nanak in Pentis Akhri Sloka 6.
*22 Sloka 7. -Ibid- .
*23 ~~Sloka~~ -Ibid- .

of immortality. Mīrā, the devotee of Kriṣṇa, calls on the Yogī, the soul enlightened to burn away limitation of the flesh to x ashes so that the light should be absorbed in the light. The same wedded maiden who had been madly dancing in ecstasy of love, awakens to the trance of knowledge, that flesh is bondage, and finally the Truth is all light.

In fact, when love fills all the vital centres of One's being, the individual consciousness flows in a uniform stream to the adored Universal consciousness, ~~and is illumined.~~ and Parā Bhakti (Supreme devotion) is charged into supreme Knowledge. While yet hearing this last state of silence, the devotee is awakened to love of all beings, for everything looks divine. Parallel to it is the way of pursuers of knowledge, for before the last mergence, they throw the light of knowledge all round, and solve the most complex problems of humanity, and this is their display of the supreme love, which is a manifestation of the Supreme Knowledge. One can say, Turīya is the centre of an equilateral triangle whose sides are knowledge, devotion and discipline (Yoga); for in all pursuits discipline is indispensable. This traiangle is known as the triangle of Truth, Bliss and Beauty (Satyaṁ, Śivam and Sundaraṁ). Turīya is the centre, and thus the unity which manifests itself as the three.

All the sides of the triangle have dimensions, but the centre has no such dimension.

of immortality. Mirā, the devotee of Krishna, calls on the Yogī, the soul enlightened to burn away limitation of the flesh to x ashes, so that the light should be absorbed in the light. The same wedded maiden who has been madly dancing in ecstasy of love, awakens to the summon of Knowledge, thus flees to bondage, and finally realises all light.

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All the sides of the triangle have [illegible] therefore, but the centre has no such [illegible]

It is thus the unchanging in all forms of life which are erected on one or more x of these sides, as sustained by ideas of love or devotionor discipline or mixture of these. This triangle of threads holds together round the centre which remains fixed the many that change and pass.

"The One remains, the many change and pass
Heaven's light forever shines, Earth's
shadows fly;
Life, like a dome of many-coloured glass
Stains the white radiance of Eternity."*24

This Turīya is that existence out of which many are born and into which all are merged again, which itself retains its Virgin purity and Uniqueness. Its nature of bliss is its changelessness; for change is caused by desire for the best, and here is the best; in highest grade of being. All becomings have lost their stress here; all processes of evolution have lost their meaning; for evolution is in categories, and here is the Mother state of Consciousness in which no evolution is possible.

"It is really an inscrutable condition of existence upon which no categories can be fasten This must be borne in mind in any attempt at

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*24 'Adonais' 52 by Shelley.

definition of the Transcendent state. It is a condition of Self-existence (Niradhara), x unending (Nitya), changeless (Avikari), undifferentiated (Abhinna) and spaceless (Purna), timeless (Sasvata), all-pervading (Sarvatravastha), self-illumined (Svayam-jyotisa), pure (Suddha) Experience."*25

Thus knowledge Bliss and Existence, all are one in this state which in that nature is one with all the cosmic life which has these three as their nature and cause. This state is also called Turiya, for the three paths of intense devotion, pure knowledge and highest discipline lead to this, the fourth.

This is higher than Occultism. The consciousness is in a plane where mind does not reach. The state is a mystry. Flashes of occult behaviour of one only prove the existence of such a state, but these do not disclose the secret.

Modern psychology mentions some trance personalities, persons who in the presence of reliable intellects have been capable of doing things which ordinarily we do not imagine to be possible within range of human powers. These are only evidences of the higher planes of consciousness, where

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*25 John Woodroofe Shakti and Shākta.

limitation of time and space, as we conceive these factors are overcome, but in Turiya Time and Space as the conditions of all manifested and unmanifested existence are completely eliminated. Here the consciousness never suffers a change. There is no death or birth in the case of Turīya man. The body may whither and decay, the instruments of expression like personality, mind and body may be distintegrated, but the pure state remains as the state of purest knowledge. It shines through cosmic forces, is reflected in the wisdom and knowledge of all men and works through impulses of the noble minds. Thus pursuit of Turīya is not a selfish pursuit, a mere quest of liberation from bondages of sin and pain. It is rising of an individual consciousness to a universal status. The realization there, though not the subject of any expression, works through faith and purity of deliverers of human race, who see hope and light, when the world is surrounded by ignorance and despondencies. One can easily see that whenever some soul realized the highest transcendence, he left the world, after his death, in a saner, soberer and purer mood. Buddha saw much in his life time, but more was to be seen after that corporeal Buddha was dead. Christ was a living light for some while he lived, he has been a living light for millions of all times and climes, after his death. Mahātmā Gandhi, who baffled

the analysis of political giants, leaves the world adjusting itself for the peaceful way of life which he had realized. Inspiration that we mortals derive from the lives of those who have become immortal, is the service that Turiya has done to the world. How many saints have risen to the ecstasy of Truths embodied in the Gita and the Upanisads. Thus Turiya of Lord Krishna and other seers is still a living guide for all, while these seers are no more in their corporeal forms. Destiny of mankind is controlled by the well-meaning who are pursuing Turīya. The world gets life and light while the sun shines and so does humanity get divinity infused into it while one realizes Turīya. Like the moonlight that makes every sand particle sparkle like silver on the banks of a river, so does Turīya, realization of One, brighten lives of all that hav the good luck to be placed near him. The monke devotee of Rama becomes the God, and devotee of Krishna becomes the ideal (Arjuna, bright) the hero of the whole Aryan race. Followers of Christ have been worshipped as saints, those o Buddha became mystic masters who moulded lives of emperors in the spiritual cast. Power of Turīya is beyond the powers of pen to describ and beyond the imaginationto conceive. Poets and artists have experienced it in symbols of purity, light and holiness. The seers have called it the self.

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